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Yours in Christ,
H. W. Bowman

THE MONEY QUESTION

UNDER THE X-RAYS OF PROPHECY

OR

THE BATTLE FOR GOLD DIVINELY FORETOLD

BY

H. W. BOWMAN

AUTHOR OF

"War Between Capital and Labor," "A Financial Sign of the Times," "A Parabolic Battlefield," "Questions for Thinkers," "A Theological Sham," "Stumbling Blocks Removed," "Reasons For My Faith," "Sparks From the Forge of Truth," "Nick-Names Reviewed; or, Adventism, is it Right or Wrong?" "Snap Shots at Rome," "Some Fallaces Exploded," "Paul or Plato?" etc., etc.

OUR MOTTO: STOP AND THINK

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PREFACE

Prophecy is the headlight of Christianity flashing its rays o'er the track of time. It is the light-house of Faith sending its warning beams of light o'er the billows of humanity. It is God's fire alarm announcing the conflagration of the world. It is God's political weather bureau forecasting a coming storm. It is God's alarm clock striking the hour of judgment. It is a danger signal for the Church of God to heed. It is the advance agent of restitutional glory. It is the herald note of the jubilee trumpet proclaiming liberty for the captives. It is the telescope of faith revealing the glories of the future world. It is the banqueting house of hope. It is the watchtower of love. It is the Mount Pisgah of faith. It is inspiration tonic for fainting hearts. It is a staff for weary pilgrims to lean upon as they journey toward the kingdom. It is a pillow of comfort for sorrowing souls. It is a sword of truth for the Christian soldier in his battle with infidelity. It is the X-rays of omniscience photographing history. It is the seal of inspiration. It is divine eye salve imparting sight to the blind. It is the handkerchief of consolation wiping away tears. It is the voice of God speaking through human history: for the voice of time is the voice of God. God always honors the man who honors his word. The man who

is interested in God's plan of salvation is interested in its consummation.

What the soldier is to his country, the watch-dog to his master and the police to the city, that prophecy is to the church. It is a protector. What the light-house is to the storm-tossed mariner, the red signal light to the engineer and the alarm bell to the fireman, that prophecy is to the saint. It is a danger signal. What the lock is to the door, the fence to the field and the wall to the park, that prophecy is to the people of God. It is a defence. What the anchor is to the ship, the brake to the cars and the bridle to the horse, that prophecy is to true Christians. It is a check. It serves as a religious bridle. What the sun is to the day, the moon and stars to the night and the electric lamp to the house, that prophecy is to Bible students. It is a light-giver. What rain is to the parched ground, tonic to the sick and hope to the despairing, that prophecy is to the watching ones. It is a vitalizer. What the steam is to the engine, sails to the ship and the mainspring to the watch, that prophecy is to gospel workers. It is a motor power. What a foundation is to a house, capital to a business and facts to a proposition, that prophecy is to faith. It is a solid basis. What bread is to the hungry, water to the thirsty and shelter to the outcast, that prophecy is to hope. It is an absolute necessity. What beauty is to the lover, money to the miser and fame to the ambitious, that prophecy is to the genuine Adventist. It is an object of love.

Prophecy stimulates ardor, fires zeal, kindles enthusiasm, and arouses activity. Prophecy gives an upward and a forward look to humanity. The upward gaze is the longest and largest in its scope of vision. The earthward look is limited. The horizon shuts out the view. What a sweep of vision when you turn your face upward.

Utility is the watchword of our age. Use is governed by result. Profit regulates investment. Methods are judged by their effects. The "does it pay?" of the business world is echoed in the church. Methods have to pass muster. Inspiration is up before the bar of inspection. Reason criticises revelation. The pew sends out its challenge to the pulpit. Doctrines are being dissected. Valuation gauges appreciation. The cry to-day is, "Save men!" and all methods to attain this end are open to criticism. Adventists have been denounced as unspiritual, and lacking in evangelical zeal, because they devote their time to prophecy and its exposition, rather than to the modern methods of rescuing perishing humanity. Can they defend themselves from a Bible standpoint? Can they answer the *cui bono?* of the public? We think they can. There is a divine utility in prophecy. The Bible, as a revelation from God, is an essential whole. An essential whole cannot be made out of non-essential parts. But prophecy is a part of the divine revelation. Therefore it is essential. Whatever is essential is useful. Infinite wisdom never devised an unessential thing. Omniscience reveals no useless truth. Deity is not engaged in building cob houses.

Prophecy confirms divinity, sanctions inspiration, proves the Messiahship of Jesus, establishes faith, strengthens hope, quickens love, serves as a safeguard for Christians, a warning message to the ungodly, a cordial for sorrowing saints, and reveals the whole plan of salvation. Just as we may learn from the architect's plan what the building will be when finished, so from prophecy we may discover what the finished work of redemption will be like.

This little work takes up a very important prophecy, and shows its fulfillment in our age as a token of nearing redemption. Amid the rush and bustle, the greed and strife of to-

day, may the reader and writer both be kept from being drawn away from the principles of the gospel of Christ, and be counted worthy of a home in the kingdom of God when Jesus comes, is the prayer of

THE AUTHOR.

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CHAPTER I

THE BATTLE FOR BREAD: OR, BONDHOLDERS AND BEGGARS

"*Ye have heaped together treasures in the last days.*"—Jas. 5 : 3.

"*In the last days grievous times shall come, for men shall be lovers of self, lovers of money.*"—2 Tim. 3 : 1–3. (R. V.)

"*Their land is full of silver and gold, neither is there any end to their treasures.*"—Isa. 2 : 7–27.

"*Behold, the hire of the laborer . . . kept back by fraud, crieth.*"—Jas. 5 : 4.

"*Give us this day our daily bread.*"—Matt. 6 : 11.

"*Withholden bread from the hungry.*"—Job 22 : 7.

"*He giveth of his bread to the poor.*"—Prov. 22 : 9.

CHAPTER I

THE recent discovery of the X-ray startled the civilized world. It is the climaxical discovery of science in the 19th century. But God anticipated it in the X-rays of prophecy, which pierced the darkness of the centuries, and accurately photographed the men of our times. Among the many photographs taken by this wonderful ray none are more perfect than those of the warfare between money and muscle, in our age. The photographs may be found in the fifth chapter of James, the third of 2nd Timothy, and the 17th of Luke. The X-ray reveals in vivid outline the "heaped up treasures" of "silver and gold," in the hands of the rich; the defrauded laborer crying for an equitable wage; the covetous, money-loving spirit of the age; the vast army of the unemployed; the wicked wantonness of the rich, and their howls for mercy when vengeance overtakes them.

We will first describe the present condition of society, and then make the prophetic application.

Like a huge ship in a mighty storm, society is now pitching and surging upon the billows of financial distress. Insurrection mutters in the street. Discontent is enthroned in the heart of the masses. Desperate men, like caged lions, walk the streets of our great cities, with revenge in their hearts.

Within a stone's throw of Wall Street, New York, the meeting place of millionaires, is poverty as abject as any to be found in London. Within shouting distance of the City Hall lies a plague spot, reeking with the odors of a festering garbage, that would disgrace a savage community—the haunt of the worst vices known to Divine and human law. In all of the cities of the civilized world, destitute men and women may be found. Under the very shadow of stately Exchanges, where men barter thousands by the minute, and turn over millions in an hour, slouching poverty and shivering hunger can be seen. Rags and want jostling luxury and wealth, make the glitter of the one more dazzling by reason of the dark contrast of the other.

While the visitor to London has his eye entranced with the beauty of the public parks and gardens, he finds their glories blurred, and their very fragrance poisoned, by reason of the festering masses of poverty that courts the warmth of

the summer's sun, or seeks a few hours' slumber on a stony couch or grassy carpet. Within the sound of martial music, the roll of court carriages, and within eye shot of royal palaces and stately mansions, can be seen huddled together piles of human garbage—a reeking, seething, festering mass of wretched, homeless, workless, breadless outcasts—the disgrace of modern civilization, and the menace of its future continuance.

Every progressive civilized nation in the world is to-day rocking in the throes of an industrial revolution. The Nihilistic hordes of Russia, the plotting Anarchists of France, Italy and Spain, the Socialistic haters of despotism in Germany and England, and the organized workingmen of America are all united in an unceasing, persistent, tumultuous grapple with the octopus of Capitalism. The dark shadows of a world-wide revolution, hang, like an eclipse, o'er the closing decade of the nineteenth century. It is useless to shut our eyes to the fact, or deny its existence.

A wave of despair is sweeping over the world to-day. Look where you will, and you see evidences of portentous perturbation in the human mind and soul. The outbursts of Anarchy and riot that burden the columns of our papers are not more symbolic nor more startling than the literary manifestations which are given in nearly every

journal's daily record. Everything shows an unusual and tremendous upheaval, both social and political, spiritual and financial. While some few writers are animated by hope—lofty, dazzling, splendid hope—the majority, though they may try to conceal it, are haunted by the dark spectre of despair.

The strange spectacle of increasing wealth and increasing misery, the widening of political liberty and the augmenting of popular discontent, the marvels of machinery that makes millionaires at one end and paupers at the other, are prominent signs of the times. Where is there a ray of hope for betterment, judged from a human standpoint? The United States has disappointed the world. "The workingman's paradise" has become a *gehenna*. In the midst of plenty the people starve; with millions of untilled acres the many are out of work. The Czar of Capital applies the lash of hunger to drive to work, just as much as the Czar of Russia forces his slaves to toil in Siberian mines.

One writer says: "These are the signs of the times in America to-day: Rich idlers amusing themselves at Newport and Tuxedo; poor workers toiling ceaselessly in the darkness of the mine and the din of the mill; young men and women dawdling over iced champagne and oyster patties; old

men and women picking rotten food out of garbage cans; lap-dogs driving through Central Park to take the air; children dying of overwork and bad air in filthy garrets. Parsons traveling to Europe for pleasure; real preachers of a real gospel traveling to the penitentiary. Society women picking up millionaires at watering-places, or princes in Europe; poor women picking up whomsoever they can on the Bowery. Piety in the White House enjoying the fruits of bribery; infidelity in the tenement house enduring the punishment of uprightness."

Our country is now being rocked in the cradle of a social revolution. Unrest, like a nightmare, haunts the masses. The smouldering fires of the volcano of discontent emit their lurid vapors more frequently as the days go by. Princely plutocrats in palatial palaces, and penniless paupers in poverty's pens; banker barons clipping bonds, and barefooted beggars crying for bread; bonded vags in broadcloth, and vagabonds in rags; hunger and hate fighting luxury and fate, money and muscle contending for supremacy, the brain of labor pitted against the gain of capital, the rights of property opposed to the rights of humanity, capitalistic greed ignoring social need, rifles and bayonets against riots and ballots, the enthronement of mammonism and the debasement of manhood in

national politics constitutes the startling picture of our present situation. While in the midst of plethoric plenty the people perish, while with barns filled with food empty stomachs are on the increase, while the millionaire's pleasures make a vivid contrast with the people's misery, while palaces are erected for the wealthy shirk and prisons for the honest "out of work," and politicians plot for power when poverty's hordes are clamoring for a change, there must be something wrong. When our social creed is, "Every man for himself," our social progress is toward barbarism, our social order is tending to Anarchy, our social justice is a one-sided affair, our social duty is a forgotten dream, our social charity is a conscience narcotic, our social worship is a devotion to mammon, and our social evils are a menace to civilization, it becomes the duty of all interested in humanity to stop and think.

While the majority of the rich satisfy themselves with the thought that poverty is the necessary outcome of vice, that destitution is found only among the intemperate and vile, and hush the voice of conscience with the idea that all such can better their condition by reforming their habits, students of Sociology discover underlying causes that need adjustment as well. The English government and other remedies, such as their poor

law system with its $50,000,000 expenditure per annum, and huge administrative machinery, the private charity organizations with their doles of food and cash, the renting and farming of land by charitable societies, and the rescue homes, missions, farms and social workshops of the Salvation Army have all been tried for the purpose of stamping out vagrancy and removing the hideous pauper blot; but it still remains, and grows darker. The confounding of poverty and vice has worked injuriously to the honest "out of works." The dishonest in their scramble for relief have driven away the willing workers to hunger in secret. There is a deeper cause than vice for modern poverty.

There are social factors which must be taken into account. European statesmen are perplexed. What to do with the increasing crowds of hungry men is a serious problem. Her soil cannot produce enough to supply the demand for food, hence they have to depend upon imports. Each government in trying to increase its colonial possessions incurs the hatred of its neighbors. But while the governments are trying to lessen the floodtide of poverty now submerging the masses, the capitalistic class, quick to gain an advantage, are importing their labor-saving machinery into all the new possessions and semi-civilized countries; thus by em-

ploying cheaper labor, buying up large tracts of virgin soil at low rates, purchasing their raw material where it is raised and converting it into a manufactured goods at a minimum cost, have produced a reactionary effect upon the home market.

Now that Russia, South Africa, India, China and Japan have entered the arena with England, France, Germany and America to contest for commercial supremacy, the result has been that the natural advantages possessed by those newly-opened countries, and the opportunities to satisfy their home demand by manufacturing what they hitherto imported, has deprived the European and American workers of a large foreign market, and thus produced a surplus of labor, and forced millions into idleness. Thus trade depressions and periodic idleness grow more frequent, and the chronic idlers are on the increase.

Statesmen are clamoring for concerted action on the part of all the great powers of Europe to stamp out Anarchy. Consternation is in the heart of the rulers. Royalty, alarmed for its own safety, calls for the arrest and condemnation of all Anarchistic leaders. The opportunity for Anarchists to migrate is being denied them. The entire landed and capitalistic classes of Europe view with alarm the Socialistic theories which are being promulgated from press and platform by social

agitators. They are raising up bulwarks of law and military power for the repression of the uprising masses, the vast armies of the unemployed, and underpaid, are being goaded on to action by unprincipled men, who fear neither God nor man. They no longer fear to boldly assert that the landlords and capitalists are thieves, and that all who live by percentage, or on the labor of others, instead of their own, are vampires which suck the veins of honest industry. They declare that they have made the working man a beast of burden, kept him in ignorance in order to rob him, and live upon the fruit of his toil. And as this idea dawns upon the laboring man's mind his first thought is revenge. Thus the fires of passion, like a huge volcano, smoulder underneath the current of society, liable to belch forth at any moment, sending the lava of death over the globe. As Labor grows desperate Capital grows arrogant. The deep undertow of society is sweeping the laboring class out into the open sea of revolution. Industrial slavery is their doom if they submit to capitalistic conditions, and industrial freedom is their hope if they revolt against present conditions.

Turn to England and you find it the home of millionaires and paupers. The army of unemployed is on the increase. Royalty is sneered at, capitalists denounced, and landlords anathematized.

Speaking of London an English writer says: "The way the provincial poor still flock to London is nothing less than a species of madness. The fierce struggle necessary for the barest subsistence, intensified as it is by foreign immigration, is beyond description in any sober language. Socially and commercially that vast city is for all such persons an enormous mill for the grinding out of human lives. *But why is it so?* It is partly the blight of our national curse of intemperance, and partly the nemesis of accumulated wealth. There is a striking parallel of the London of to-day, with the marvelous luxuries and its unspeakable miseries side by side, and the days preceding the fearful troubles of more than one ancient city. And out of this seed-bed of Anarchial revolution there is only one door of hope, and that is the land." But land-owners will not give away their land to the poor, the government will not purchase it for them, hence if they get it they must take it by force. Men are traveling over the country in vans delivering lectures, having written in large letters on the vans the startling words: "FREE LAND, FREE TRADE, AND FREE MEN." The industrial war now being waged in Great Britain presents no pleasing aspects. United Germany has to drain herself of a terrible yearly toll of poverty and drill by the emigration of her young men. Low wages

and military burdens fall heavily upon the toiling masses; and the forces of discontent have grown more powerful, articulate, and menacing with every increase in the dignity and splendor of the Fatherland.

Italy is on the verge of bankruptcy. Over $1,500,000,000 of the people's money is invested in the royal navy, arsenals, docks and harbors. Beggary and robbery are rife. Italy must either disband or fight France. But such an act under the present industrial situation would be suicidal. Over 3,500 Anarchists were arrested there in three months in the summer of 1894. The millions of Russia live from hand to mouth, and are ground down by excessive toil to a state of abject poverty, misery, and ignorance. While there have been no recent public manifestations of Nihilistic antipathy against the government, yet the arrests and exportations of Nihilists to Siberia have been constantly going on. Five hundred suspects have been arrested this summer. Discovered plots against the life of the Czar are proofs that the seeds of Nihilism have already grown and are bearing fruit.

A European writer describing the condition of Russia declares that unless she engages in a foreign war soon, civil revolution will stare her in the face. France is honeycombed with Anarchism,

and the stability of the government is threatened by social revolutionists. Never before in all the world's history was there so much thought given to the problems arising out of the peculiar conditions of *financial affairs*. So prominent is this financial question becoming, so pressing are the industrial necessities, that they are made the rallying center in political campaigns, the trying problem of legislative enactment, the battle-cry of revolutionists, and the theme for sermons in so-called Christian pulpits. Millions of papers and thousands of books on the subject are being printed to-day.

The labor question is the burning question of the hour, because it presses so heavily upon the masses of mankind. It is the deadly cancer on the bosom of society, and its roots have struck so deep that the knife of Dr. Politics cannot reach them. Dr. Socialism hopes to effect a cure by the use of his famous equity-pills, but owing to the disordered condition of the patient's stomach —caused by selfish dyspepsia—they have not stayed down long enough when given to produce any beneficial results. Not only is this question engaging the attention of man, but it is also arresting the attention of God. His ear is open to the cry of the defrauded laborer, and his Word makes known the final issue.

When we study God's plan of salvation in reference to the earth, and the race of man on the earth, and take God's point of view, we can see what is needed as a remedy. One reason why politicians fail is that they do not see things as God looks at them. They study the present symptoms of the disease, and ignore the chronic causes. Hence, judging from their own observation, they conclude that the present condition is the normal one, which they are to improve as best they can. God teaches that selfishness and sin will increase till Jesus comes and restores the world to its pristine glory. Thus while God's Word teaches that it is unnatural and abnormal and hence a sign of the times, they assert that it always has been and therefore is not significant.

While it is true that in particular times and places, especially with nations that have reached their acme of glory, and perished in ignominy, there has been hoarded wealth in the hands of the few and want among the many, *it is now getting to be true of the world at large*, which has about reached the zenith of its glory. The Babylonian, the Grecian and the Roman Empires that are referred to as past examples were all heathen nations. Now the vices and wrongs of those heathen nations are intensified in nations calling themselves Christians. On the principle enunci-

ated by Christ, The greater the light the greater the sin, the world is guiltier to-day than ever before.

The laboring men of the world are about to issue a Declaration of Industrial Independence—emancipation from the absolute dominion of combined Capital. The love of liberty will kindle the fires of Anarchy, load the dynamite bomb of Nihilism, whet the sword of Communism, lay the rails for the car of revolution, and inspire to desperate deeds. The despotism of Capital will surely lead to an uprising of Labor. Men will not sell themselves into hopeless bondage and servitude without a mighty protest. Recognizing the fact that capitalists monopolize all the instruments of production, all the previous acquisitions of society, all increase in the productivity of Labor, and therefore, exercise an autocratic control of all industries and over the whole working class, and thus force them into a struggle with each other to see who shall live and who shall starve; workingmen realize that something must be done to extricate themselves.

There are some thrilling truths in the following poem:

WHY IS THIS?

When the land is full of workers,
  Busy hands and active brains;
When the craftsmen and the thinkers
  Feel about them binding chains;
When the laborer is cheated
  Of the work his hands have wrought,
And the thinker, vain of logic,
  Sees that reason comes to naught;
When the forces men have harnessed
  And have trained to do their will,
Ought to leave no homeless people
  And no hungry mouths to fill,
Have but proved themselves the servants
  Of the shrewd and selfish few,
And the many get but little
  For the work they find to do;
When the labor of a million
  Goes to swell the gains of one,
As the serfs of ancient Egypt
  Slaved beneath a burning sun;
When the schemer and the sharper
  Hold the wealth and rule the land,
Using up the thinker's brain force,
  Mortgaging the craftsman's hand;
When the many shear the sheep
  And the few secure the wool,
And the gallows claims its victims,
  And your costly jails are full,
Then the men who dreamed of progress,
  And had hope of peace and bliss,
While they weep and wonder vainly,
  Ask each other, "Why is this?"
Then the thinker, while confessing
  That his vision yet is dim,
Says that one thing very clearly
  Is apparent unto him,
That the people, blind or heedless,
  Place themselves beneath the rule
Either of the fiendish knave, or
  Worse, perhaps, the sodden fool.—N. P. WILLIS.

We will itemize a few indisputable facts:

1st. In all civilized countries of the world, there are to-day a large number of honest and industrious people who are unable to provide good food, good clothing and good shelter, owing to insufficient wages.

2nd. Many people die every year from preventable diseases. From diseases caused by working in sweat-shops, and through living in illy-ventilated tenement houses.

3d. Mortality among the factory operatives is the greatest. They are overworked and underpaid to satisfy monopolistic greed.

4th. After many years of toil thousands have to subsist on charity, and die paupers. The city of London has over 100,000 paupers to support. The soup kitchens of France annually assist 1,778,000 persons. The charitable bequests in London every year exceed $5,000,000. Russia has over 350,000 paupers. The value of the property now held in France for charitable purposes amounts to the enormous sum of $350,000,000. The Children's Aid Society takes out of the streets over 10,000 children every year. Three million people are annually supported by charity in the United States. One person in every five is an object of charity in some way. The Benevolent orders pay out over $40,000,000 a year.

5th. The agricultural laborer is the poorest paid for the amount of work he performs. Monopoly fixes the price of his products.

6th. The Capitalistic class are growing more despotic. Industrial slavery will soon be the lot of the toiler, unless the present system undergoes a change.

7th. The non-producers are the wealthier class. The toilers are deprived of the luxuries the idle rich enjoy.

8th. Starvation fixes wages. Greed dictates to need. Wealth is more prized than worth.

9th. Idleness on the part of the laboring classes is on the increase. A business depression, or a financial panic, means enforced idleness to thousands. Wages are lowered when times get hard.

10th. The land is owned by the few. The land owners are dictators of wages. Agricultural depression is felt the world over.

11th. The millions who are employed in useless tasks to supply luxuries for the rich, add nothing to the real wealth of the world. Wanton luxury characterizes the wealthy class of our age.

12th. The wage workers are organizing to fight capital. Labor is waking up to its importance, and making loud demands for justice. The following clipping will illustrate its condition:

The Sidney, Australia, *Workman* makes this summary:

Labor feeds the world and goes hungry itself.

Labor builds fine carriages for drones to ride in.

Labor makes fine farms to mortgage to the usurer.

Labor makes fine clothes for those who don't labor.

Labor clothes the world, but wears ragged clothes.

Labor creates capital and is tyrannized by capital.

Labor is robbed by the politician and votes for the robber.

Labor builds fine houses and votes them to those who don't labor.

Labor invents machinery and is thrown out of employment by the invention.

Labor produces everything to eat, votes it to those who are not hungry, and goes hungry itself.

NATIONAL wealth is no sign of national health. When the workers are fleeced the nation is diseased.

EQUITY is dead where the idle men are rich and the industrious men are poor.

MAN was not made for money, but money was made for man.

"SOUND MONEY" is a catching phrase for an empty pocket.

SOME men's moral worth is measured by their bank account.

CHAPTER II

THE MONEY-MAKING MANIA: OR, THE RACE FOR WEALTH

"*In the last days . . . men shall be . . . lovers of money.*" 2 Tim. 3 : 2.

"*For the love of money is the root of all evil.*"—1 Tim. 6 : 10.

"*Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works.*"—1 Tim. 6 : 17, 18.

"*Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth.*" —Luke 12 : 15.

"*Blesseth the covetous, whom the Lord abhoreth.*"—Psa. 10 : 3.

"*God loveth a cheerful giver.*"—2 Cor. 9 : 7.

"*Lay not up for yourself treasures on earth.*"—Matt. 6 : 19.

CHAPTER II

"In the last days grievous times shall come, for men shall be . . . *lovers of money*."—2 TIM. 3 : 2, R. V.

THE selfish acquisition of wealth is one of the chief perils of our age. There is an absorption of all interests and energies in money getting, such as was never witnessed in the world before. Under this stimulus the world is filling with huge factories of various kinds, with steam engines and railroads, telephones and telegraphs, books and papers, and multiplied inventions for the increase of physical comforts. Inventive genius is strained to the utmost to produce some patent which will bring fame and wealth to the inventor. Although the press and pulpit praise the enterprise of our age in whitening every sea with the sails of commerce, and extol the miracle-working power that levels forests, bridles rivers, tunnels mountains, bridges oceans, and sends the mysterious whisper of its intelligence around the globe, that turns the wilderness as if by magic into a populous city, we

are not blind to the fact that the present tendency of the public mind to regard these things as the sum total of all prosperity and the essentials of all happiness is an alarming problem that demands the attention of all Christians and philanthropists.

The optimist may boast of the wonderful progress of our age in art, science, commerce, mechanics and literature; but it still remains a fact that ours is distinctively an industrial, not a spiritual civilization. Its triumphs and trophies are beneficial in some respects. They have added many physical and mental comforts to the sum total of human happiness, but in other respects they have proved injurious to the welfare of the race. The modern increase of knowledge has resulted in a vast increase of wealth. *Use* is the watchword of our age. With the increase of material prosperity has come an immensely enhanced regard for riches. Those who have wealth are more courted, honored and envied, while those who have it not are more mad after it. What were once deemed luxuries are now termed necessities. Wealth brings physical comforts and ease, hence the masses are rushing after the luxuries that enervate. The love of gold and carnal pleasure has crazed the race. The people are infatuated with the glitter and luxury of wealth. Its possession tends to make them dainty and self-indulgent. The

fashion for display reigns supreme. This desire to outshine in dress, in equipage, and in the entire economy of the household, renders necessary large expenditures; and these lead too often to embarrassments, out of which men seek to escape by atrocious forgeries, embezzlements and frauds.

The wild mania for wealth invades all ranks and orders of society. It seizes upon the farmer behind the plow, and makes him unhappy over his slow returns. It makes his sons dissatisfied with country life, hence they flock to the city to obtain a fortune. It makes the mechanic restive under his incessant and heavy toil, causing him to hate his employer, who he thinks defrauds him of his just due, thus leading to strikes, lockouts and labor riots. It tempts the merchant to engage in desperate ventures, in the fond hope of extemporizing a fortune. He will even adulterate the necessities of life, and palm off shoddy apparel for the sake of gain. It makes the physician a mere drudge for fees, instead of "an honor to science and an angel of mercy," as he should be. It turns the lawyer aside from seeking to be an honorable counselor-at-law to "an aider and abettor of criminals," and a mere broker of estates and stocks. It changes the politician into a mere office-seeker. Hence, instead of honest statesmen, ready to sacrifice in their country's service, it sends us poli-

ticians who are hunters of place for the sake of pelf. Eligibility for office is measured by the size of the candidate's bank account. Money is ahead of brains. Bribery wins elections and controls legislation. This insatiable thirst for gain is the cause of the municipal swindles, State steals, government frauds and bank failures.

Men run a business on borrowed capital and then fail, after having assigned their property to their wives, and in nine cases out of ten have more means after failure than before. This dishonest stratagem to escape the payment of legitimate debts, reveals the intense love of money that will lead men to sacrifice manhood for gain. Selfish greed is the ruling spirit of the hour. The covetous rapacity, the grasping, craving disposition of the men of our age, that finds the day too short for it, the success of others a spur to it, which, overlooking the morality of means, enters into a fierce, unlawful competition, viewing every competitor as an enemy, is what Paul predicted should appear in "the last days."

Leroy Beaulieu, in the *Revue des Deux Mondes*, endeavors to trace the origin of the worship of money in our times. He comes to the conclusion that the decline of Christianity and the spread of democracy are the chief causes of the evil. He says:

"Our rationalistic age, emancipated from all

dogmatic teaching, is on the highway to a vile and miserable idolatry. We are gradually getting into a species of paganism without the white marble gods at Hellas, and without the beautiful Olympian myths. The only true god of the age is money, believed in by all and served by all. The Jews have forgotten their Messiah, and the Christians their Saviour. . . . Plutocracy is neither a European nor an Anglo-Saxon nor a Semitic institution; it is the inevitable result of our present social state. The revolution of 1789 established equality only in name, as Disraeli said as long ago as 1845; there are now two nations within every nation, two races utterly unlike in education, sentiment and custom, and without a bond of sympathy between them. During the last fifty years this distinction between the rich and the poor has increased, and national unity is endangered everywhere. Democracy is rising against the reign of money. And justly so! For there is nothing noble or lovable in it. Yet democracy is less opposed to wealth than to the rich, and this is the reason for the terrific increase of the influence of money in politics. Corruption reigned, no doubt, at other times, and during the reign of Charles II. of England, kings and Parliaments were equally disposed to sell themselves. But democratic institutions have increased corrupt practises to a

most alarming extent, although the manner of giving and receiving bribes has been much improved — as if modern science had been applied to it. Thus hidden, corruption reigns all the more securely. In the United States to hold a political office has become a despicable occupation, so repugnant to honorable persons that they would not soil the tips of their fingers with it. Whole States there are the vassals of industrial societies [trusts]. The mine owners and the railroad kings dictate the laws. We have nothing equal to this state of things in France, yet the evil is quite great enough with us. The worst is that the Press is so completely under the control of capital. There are few papers on either side of the Atlantic that do not wear a golden collar. Laws are useless against corruption. The evil is a moral one and can only be cured by moral remedies. Tolstoi and other mystics are right, despite their exaggerations. Neither the State nor the law nor science can heal the sores of society. We must clean ourselves, we must purify our souls, and that we cannot do unless we confess our faults."

Gold is the god of the nineteenth century, and has more sincere devotees than the God of heaven. Greed outweighs creed. Religion is not allowed to interfere with business. The question, "What shall I do to get rich?" is asked, instead of "What

shall I do to be saved?" Gold atones for sin, silver hides blemishes, and wealth is made the stepping-stone to honor, fame and worldly emolument. The professed Christian joins in with the unbelieving worldling in the wild, rushing, pell-mell race for wealth. He shows more sincerity in his worship of mammon than of God, and kneels oftener at the shrine of wealth than at the altar of prayer. In their devotion to this golden deity, men of our age sacrifice every noble impulse, every holy and pure principle upon its altar. The worship of the "golden calf" by the Hebrews bears no comparison to the idolatrous worship of wealth in our age. The men who would not consent to worship God at the penitent's altar, worship at the shrine of wealth. Men who boast of our modern progress and civilization, and express pity for the heathen who worship idols of wood and stone, gods of their own making, will themselves bow in adoration before a government bond, worship a golden eagle, pay reverence to a silver dollar, and idolize all their visible symbols of wealth. Greenbacks have a more potential charm than grace, and a title-deed to a few acres of this sin-cursed earth will find more ready takers than one to the eternal inheritance of God's saints.

Dr. DeCosta once said in a sermon that "if Christ were to come on the earth to-day he would

be pronounced an Anarchist and tried by the newspapers." This statement has provoked no end of comment. The *Metropolis* says: "Nobody can study the New Testament without becoming painfully convinced that, should Christ visit New York to-day, he could not be induced to enter most of our churches, upon which millions and millions of dollars have been expended, while the poor are yet crying for bread. Christ would find the majority of Christian churches locked against him, except a few hours on Sundays. The sextons would refuse him admittance to many of the churches, unless he could prove himself a pew-holder. If he were admitted he would never suppose himself in a church of God, as he looked upon the paintings, the statuary, the gilding, the colored windows, the gorgeous organs, and remembered that, within a few paces of this magnificent edifice, he had heard the cries of the sick and starving, whom only one of the thousands of dollars lavished upon this so-called Christian church would have relieved from miserable suffering.

"Dr. DeCosta and his class would not be so snug and complacent were his words realized by a visit from Christ to-day. What would Jesus, who sent out his apostles without money, food, or extra clothing, say to a modern clergyman who drives to a $150,000 church in a $3000 carriage, drawn

by a $2500 pair of horses; takes off a $100 overcoat; times himself by a $150 watch; adjusts $50 gold spectacles; and preaches the Word of God from a $1500 pulpit, at a salary of $10,000 a year, to a congregation of wealthy people, who pay from $800 upwards for the cushioned pews in which they luxuriously listen?"

God's Word has forbidden homage to wealth in religious assemblies (Jas. 2). But the modern church member acts towards wealthy men as if wealth were honorable for its sake alone, and that poverty is disgraceful, however borne. Wealth takes the high seat, and poverty is given the footstool. Spiritual excellence does not count. As the love of riches increases the love of Christ decreases.

Under the specious plea of providing against future want, professed Christians amass large fortunes, that they may free themselves and families from hard labor in the future, thus escaping the trouble of trusting to God to provide for daily wants, and also allowing them an excellent opportunity to settle down in ease and comfort, utterly regardless of their obligations to God. When the employees of wealthy church members find their employers as hard-hearted as Egyptian taskmasters, treating their help as mere machines to make money for them, they naturally conclude that the

love of wealth rather than the love of God is the ruling passion of their lives. When Deacon Stingy-soul drives hard bargains, enforces every claim, presses every demand, exacts every obligation, remains deaf to all charitable appeals, and still retains his place and standing in the church, the poor people declare that the church courts and favors the rich, caring more for them than for the poor; hence it is almost impossible to get the poor to attend religious services to-day.

The money power is one of the perils of our times. Money in the pew dictates the preaching in the pulpit; money in the court-room renders the verdict from the bench; money in politics decides who shall fill the offices; money in the commercial world dictates the prices that men shall pay for food and clothing; money in the home means ease and comfort. The Bible says that covetousness is idolatry; and yet Christians are swallowed up in the maelstrom of monetary excitement.

Against the church of our age may be brought the charge of silver worship, gold worship, wealth worship,—idol worship! The god of gain numbers its devotees by the million. This god of the so-called Christian nation sits enthroned and crowned, and is served with an intenser and keener, and more exacting service than ever a slave ren-

dered his master, or a soldier his emperor. The thirst for gold is deep, cruel, intense and all devouring; the means of making it often knows no law but success; that sanctifies everything; the ways of spending it, or not spending it—these are sources of evil that curse our age. And the pulpit of our times scarcely touches it. Hardly ever is a warning cry raised against this haste to be rich; to get on in the world no matter who is driven to the wall. The passion for gold has grown into a frenzy on the part of the people; but the pursuit of property that has no God in it will make a pirate out of a sailor, and a Judas out of a disciple. If we serve Christ we must consecrate our wealth to him.

Our age eclipses all others in its mad pursuit of gold. Gain, gain—they must make gain! Money is king; it rules in home, in church and state; it is considered the one thing needful; with it you are a man; without it you are nobody; with it you can purchase ease, pleasure, comfort, friends, place, fame and power; without it you may beg or starve;

"Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes;
If a man is down give him a thrust!
Trample the beggar into the dust!
Presumptuous poverty, quite appalling!
If a man is down, kick him for falling;
But if he is up, then lift him higher,
Your soul is for sale and he's the buyer.

"It's dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes.
I know of a poor and honest man,
Who strives to live on the Christian's plan,
Who labors hard at his work all day
To keep the wolf from the door away,
While his neighbor who lies and swears and cheats,
Drives his stolen spans upon the streets.

"I know of a poor and a noble youth,
Whose hopes are based on a maiden's truth;
But the maiden will break her vows with ease,
For a wooer cometh whose claims are these:
A good full pocket, and empty head,
A nose well tinged with brandy's red,
And cash! sweet cash! he knoweth the rule,
For his crimes were learned in villany's school.

"Then it's dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes;
Then it's join the church and learn to pray,
And steal by night and steal by day,
But doing it all *in a legal way;*
Learn to cant and insult your Maker,
Be deacon, bishop, or an undertaker,
Be a liar, hypocrite, knave or fool,
But don't be poor; for remember the rule,
It's dimes and dollars; dollars and dimes!
An empty pocket's the worst of crimes."

For the sake of money men will steal, lie, cheat and defraud. Politicians love money, hence bribery prevails among them. Churches love money, and so we have preaching for money, praying for money, singing for money and working for money. In fact, some churches are regular "Drop a nickel in the slot, and see it go" machines. Love of

money leads to an intense desire to accumulate and hoard up. Hence to find an immense amount of wealth in the hands of those who began life in poverty shows the object for which they lived. The world is wealthier to-day than it ever was before. Millionaires abound. Men are in haste to be rich. In order to amass wealth men speculate on borrowed money and adulterate their goods, or monopolize all that they can obtain.

"Like the Sodomites they buy, they sell, they build, they get gain—gain that is not needed. They add house to house, lot to lot, farm to farm. Not content with a fair competency, they take pleasure and pride in monopolizing the largest possible amount of estates and wealth. They eat and drink and are merry in full knowledge that their neighbors, their brethren in the church, are landless, houseless, moneyless. They are *glad* even that they *are* thus distinguished from others around them. They bask in a self-complaisant sense of superiority over their poor neighbors, struggling with toil, want and crushing solicitude. Nor is this all. They *covet* the little which may, in a merciful providence, be meted out to their less affluent fellows. *Covetous. Covetous. Idolatry* of covetousness."

Men worship the "almighty dollar." The god of gold is more attractive than the God of heaven,

and the sweet jingle of silver dollars is more pleasing to their ears than the news of salvation. There are no hypocritical worshipers at the shrine of wealth.

The child of God has no right to toil and accumulate wealth that he may retire from business, to spend in selfish gratification the money he has accumulated by years of parsimony. Under the plea of parental solicitude, modern religionists justify their covetous hoarding of wealth. This is a very convenient cloak to hide a covetous heart. Parents have the right to provide for their children, and to give them a good education; but when it comes to amassing a fortune, that they may live in idleness, it is wrong. Children almost always swing to the opposite extreme. If their parents were mean, stingy, penurious, they will be extravagant, licentious, profligate. When the father dies, the son rushes through the fortune left him at breakneck speed. He scatters money with a lavish hand. The children eye the fortune with covetous envy, and long for their parent's death, that they may squander the wealth he has toiled to amass. They rejoice at his death because they have the liberty of spending the money in sensual gratification. Christians should be taught that sound religious instruction with a good education is better for a young man starting in life than a large fortune.

The churches trust more in wealth than in God, hence cater to the wealthy. In their haste to be rich, for the sake of added influence, they take unconverted rich men into their folds. Money-raising is a mechanical method, and the purity of the means is lost sight of in the end to be attained. Covetousness is the settled habit, and benevolence the infrequent act. Dying charity is supposed to atone for living stinginess. They pretend to imitate the widow, whom Christ commended, by casting in their mites; but there is a vast difference in the two cases. They cast in their mite *to keep* their all; she cast in her mite because it was her all. Professors of religion, blinded by the love of gain, justify the worldly methods of increasing their profits, on the ground of custom and self-defence. The churches are filled with men and women, the bond-slaves of mammon, who hope to be saved at last by grace, but only give to the Lord's cause when shame will not allow them to refuse, and then grudge the little they give, counting it a loss.

They tax their sympathies to save their cash! The pursuit of wealth absorbs all their time, strength, solicitude and care; they breathe a hurried, heartless prayer in the morning, then rush to their business with all their whole being absorbed in the obtainment of riches. They dole

out a small sum to charitable objects and church work, as a sort of a tax, that they may be left free to devote their whole time and interests to the further accumulation of wealth. Utility is their standard of morality. Untold stores of wealth have been placed in the custody of the church; but what use does it make of all its riches? Are they not spent on *self*, or else hoarded up? The church seems to have forgotten the warnings of God against this feverish rush and haste to be rich. The statement of Christ, "Ye cannot serve God and mammon," is explained away with the aphorism, "Religion is religion, and business is business." "Lay not up for yourselves treasures on earth," means very little to the modern Christian. Does it not *absolutely* prohibit the same use of profits from earthly business that the man of the world makes, namely, the appropriation of them for his own personal, selfish benefit, or hoarding them up for his children?

The view that a church member of our times takes of his gains, does not differ perceptibly, we regret to say, from that of the non-church member, or the unbelieving man of the world. Each regards his wealth as belonging to him in an absolute sense, and feels at liberty to use it for his own personal gratification, instead of looking at it as held by him in trust, to be used for the good of

humanity and the glory of God. Very few church members now take the latter view of the Christian's relation to his wealth. Who among the eager, anxious, hurried, restless throng that fill the streets and market-places believes it is "more blessed to give than to receive"? Who among the money-making merchants of our age cares for such messages as these which God has sent us: "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee" (Heb. 13: 5, R. V.). "Seek ye first the kingdom of God, and his righteousness; and all these things [food and raiment] shall be added unto you" (Matt. 6: 33).

Who among those that in their greed for gain brush aside the commandments of God, has ever proved true this saying of Paul: "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content"? A man cannot be the Lord's servant and worship wealth. The devil is sure to get the man who loves money for its own sake, or for the sake of hoarding it and leaving it to his children. The perils of wealth are manifold. It needs to be thundered from the pulpits of Christendom that wealth is a great peril, which only a

few are strong enough and true enough to encounter with safety. Nothing is more indicative of the error respecting wealth, both in the church and the world, than the eagerness with which the great mass of men seek it.

Dr. Talmage, in a sermon on "Modern Idolatry," after showing how Moses served the Israelites for worshiping the "golden calf," says:

"This gold is the mighty god of the world's worship. But every god must have its temple, and this gold is no exception. Its temple is vaster than St. Paul's Cathedral in England, and St. Peter's in Italy, and the Alhambra of the Spaniards, and the Parthenon of the Greeks, and the Taj Mahal of the Hindoos, and all the other cathedrals put together. Its pillars are grooved and fluted with gold, and its ribbed arches are hovering gold, and its chandeliers are descending gold, and its floors are tessellated gold, and its vaults are crowded heaps of gold, and its spires and domes are soaring gold, and its organ-pipes are resounding gold, and its pedals are tramping gold, and its stops pulled out are flashing gold, while standing at the head of the temple, as the presiding deity, are the feet and shoulders and eyes and ears and nostrils of the miser. Its altar is not made of stone, as other altars, but out of counting-room desks and fire-proof safes, and it is a broad, a long,

a high altar. The victims sacrificed on it are the Swartouts, and the Ketchams, and the Fisks, and the Tweeds, and the Mortons, and ten thousand other people who are slain before this god. What does it care about the groans and struggles of the victims before it? With cold, metallic eye it looks on, and yet lets them suffer.

"O heavens and earth, what an altar! what a sacrifice of mind, body and soul! The physical health of a great multitude is flung on to this sacrificial altar. They cannot sleep, and they take chloral, and morphine and intoxicants. Some of them struggle in a nightmare of stocks, and at one o'clock in the morning suddenly rise up shouting, 'A thousand shares of New York Central — one hundred and eight and a half! take it'— until the whole family is affrighted, and the speculators fall back on their pillow and sleep until they are awakened again by a 'corner' in the Pacific Mail, or a sudden 'rise' of Rock Island. Their nerves gone, their digestion gone, their brain gone, they die. The gowned ecclesiastic comes in and reads the funeral service: 'Blessed are the dead which die in the Lord.' Mistake. They did not 'die in the Lord;' their golden idol killed them!

"The trouble is, when men sacrifice themselves on this altar, they not only sacrifice themselves, but they sacrifice their families. If a man by an

ill course is determined to go to perdition, I suppose you will have to let him go. But he puts his wife and children in an equipage that is the amazement of the avenues, and the driver lashes the horses into two whirlwinds, and the spokes flash in the sun, and the golden headgear of the harness gleams, until a black calamity takes the bits of the horses and stops them, and shouts to the luxuriant occupants of the equipage, 'Get out!' They get out. They get down. That husband and father flung his family so hard they never got up. There was the mark on them for life—the mark of a sacrifice to an unfeeling god.

"Solomon offered in one sacrifice, on one occasion, twenty-two thousand oxen and one hundred and twenty thousand sheep; but that was a tame sacrifice compared with the multitude of men who are sacrificing themselves on the altar of gold, and sacrificing their families with them. The soldiers of Gen. Havelock, in India, walked literally ankle deep in the blood of 'the house of massacre,' where two hundred white women and children had been slain by the Sepoys; but the blood around about this altar of gold flows up to the knee, flows up to the girdle, flows to the shoulder, flows to the lip. Great God of heaven and earth, have mercy on those who immolate themselves on this altar! Gold has none.

"Still the degrading worship goes on, and the devotees kneel and kiss the dust, and count their golden beads, and cross themselves with the blood of their own sacrifice. The music rolls on under the arches; it is made of clinking silver and clinking gold, and the rattling specie of the banks and brokers' shops, and the voices of all the exchanges. The soprano of the worship is carried by the voices of men who have just begun to speculate, while the deep bass rolls out from those who for ten years have been steeped in the seething cauldron. Chorus of voices rejoicing over what they have made; chorus of voices wailing over what they have lost. This temple of which I speak stands open day and night, and there are the glittering god and broken hearts, and there is the smoking altar of sacrifice, new victims every moment on it, and there are the kneeling devotees, and the doxology of the worship rolls on, while death stands with moldy and skeleton arm, beating time for the chorus—More gold! more gold! more gold!

"Some people are very much surprised at the actions of people in the Stock Exchange, New York. Indeed, it is a scene sometimes that paralyzes description, and is beyond the imagination of any one who has never looked in. What snapping of finger and thumb, and wild gesticulations, and raving like hyenas, and stamping like buffaloes,

and swaying to and fro, and running one upon another, and deafening uproar, until the president of the Exchange strikes with his mallet four or five times, crying, 'Order! order!' and the astonished spectator goes out into the fresh air, feeling that he has escaped from pandemonium. What does it all mean? I will tell you what it all means. The devotees of every heathen temple cut themselves to pieces, and yell and gyrate. This vociferation and gyration of the Stock Exchange is all appropriate. This is their worship. But this worship has got to be broken up, as the behavior of Moses indicated. There are those who say that that golden calf was hollow, and merely plated with gold; otherwise, Moses could not have carried it. I do not know that; but, somehow, perhaps, by the assistance of his friends, he takes up the golden calf, which is an infernal insult to God and man, and throws it into the fire, and it is melted; and then it comes out and is cooled off, and, by some chemical appliance, or by an old-fashioned file, it is pulverized, and is thrown into the brook, and, as a punishment, the people are compelled to drink the nauseating stuff. So, my readers, you may depend upon it that God will burn and he will grind to pieces the god of modern idolatry, and he will compel the people in their agony to drink it. If not before, it will be so on

the last day. I know not where the fire will begin, but it will be a very hot blaze. All the government securities of the United States and Great Britain will curl up in the first blast. All the money safes and depositing vaults will melt under the first touch. The sea will burn like tinder, and the shipping will be abandoned forever. The melting gold in the broker's window will burst through the melted window-glass into the streets; but the flying population will not stop to scoop it up. The cry of 'Fire!' from the mountain will be answered by the cry of 'Fire!' in the plain. The conflagration will burn out from the continent toward the sea, and then burn from the sea toward the land.

"New York and London, with one cut of the red scythe of destruction, will go down. Twenty-five thousand miles of conflagration! The earth will wrap itself round and round in shrouds of flames, and lie down to perish. What then will become of your god? Who then so poor as to worship it? Melted, or between the upper and nether millstone of falling mountains ground to powder. Dagon down; Moloch down; Juggernaut down; gold down!"

A man cannot be the Lord's servant and worship wealth. Paul tells us that men in the last days will be "money-lovers." Behold the fulfill-

ment of that prophecy! Behold the wild spirit of speculation that animates our generation! Think of the many millions spent on bribery in the last Presidential election, and get an idea of what men will do for the sake of gold. The Bible condemns bribery, yet ours is an age of bribery. In the commercial world adulteration prevails. Money now gags the pulpit. One writer has truthfully said:

"This is an exceptionally money-loving age. The insatiable greed for gold bewilders the thousands who hold the keys of the public safety. For increased revenue railroad kings, public and government contractors, and common carriers are willing to jeopardize the lives of the populace. To save small expenditures whole blocks of tenement houses are left without fire escapes till sickening holocausts shock the world. To increase semi-annual dividends railroad bridges are neglected, till hundreds of unsuspecting and helpless souls are plunged into a torturing death. The *money-making mania* heartlessly oppresses the toiling millions, regardless of 'insurrection muttering in the street,' and the sequel is great labor riots, making mad the many against the few, and desperately weakening the bonds of industrial life."

The covetous recklessness of our age is appalling. The money-lovers of the last days are in our midst. We are surrounded with the last day

perils. And one of the mightiest is the thirst for gold. From the clear sky of revelation comes this bright ray of light to show us the perils of riches: "They that *will* be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For *the love* of money is a root of all kinds of evils which some, reaching after, have erred from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things."

The following poem pictures the modern money-maker so accurately that I give it here:

"THE SPIRIT OF SPECULATION."

"'New lamps for old!' was a tempting cry;
Where Pleasure beckons, her followers fly;
But for ardent emulation,
For headlong hurry that naught can restrain,
Is there aught like the modish pursuit of gain,
Which fires the mixed multitude drawn in the train
Of the spirit of speculation?
A winsome spirit, though wild on the wing,
A siren, and sweet are the songs she will sing
In the ears of all who will listen.
And her smiles invite! How her tresses float
In an aureate trail! How her votaries gloat
On her Danæ charms, and delightedly dote
On each golden note
From her argent throat!
How they glow, and gleam, and glisten,
Those eager eyes of the hurrying throng,
Thralls of her witchery, slaves of her song,
Suppliants keen for her kisses!

Follow, follow! The foot that nears
That golden witch hath no time for fears.
And Folly follows, nor stops her ears
  With the wax of the wise Ulysses.
A motley troop, but toward one goal,
Moved as though by a single soul.
Beauty draws by a single hair,
But each of her locks is a separate snare,
Floating far in the ambient air.
What is the largess she showers there?
Scrip unlimited, stock and share!
  Bubbles to hold?
  Mere rainbow gold?
Out upon prudence! Be brave and bold!
No faint heart ever won *this* fair dame,
With hands like Ophir and eyes like flame.
  A '*belle dame sans merci?*'
Pooh! The timid are tame o'ermuch.
She at least has no gifts for such
As fear her face and flee.
Let them toil in the beaten groove,
Thralls to the labor they feign to love,
  Delve and drudge,
  And mouth the fudge
  That thrift doles out to the dolts who trudge
Through Gain's long path, when the fools might fly,
Winged like the witch of the wanton eye.
  Life is short and labor long,
  Leave dull toil to the dusty throng,
This is the way for the shrewd and strong.
The slow-hived wealth of the toiling mass,
The plodding Issachars, each an ass
Born to grind in the mills of class,
  Make garnered gift
  For the wise whose thrift
Is to live on the load that many lift,
To dredge in the true Pactotean drift.
The stream flows on, but its channels shift;
The wise breast not the flood, but band
The keen of sight and the swift of hand

In monopoly of the golden sand,
  Which years deposit and moments sift,
The witch knows well, would she only say,
How the harvest of decades is reaped in a day.
  Follow, follow! Let her not slip,
Wooers of fortune, thralls of the 'tip,'
From mammon mansions, and gamblers' den,
Lights of the pencil, stars of the pen,
Plungers, flutterers, women and men,
Hangers-on to the giants of gain,
  Parasites in the gold kings' train,
  Slaves of the 'ring,' and dupes of the rein;
From court, church, counter, come forth, come forth!
No lode-star ever, set high in the north,
  Ever so drew,
  Pointed so true.
No siren ever so sang, so flew;
No Circe mustered so motley a crew
  From every rank, craft, station.
  Harpy is she, or Ariel?
Do her votaries know? Can her victims tell?
But, known or not, she is worshiped well,
With gold for altars, its chink for bell,
  The—spirit of speculation."

In this mad race for fortune the men of to-day are exhausting their nervous and physical energies, until their insane course winds up with the dread paresis, insanity, heart failure, nervous prostration and sudden death. They overwork and then use stimulants to keep up a proper nervous tension, and take soporifics to induce sleep. The fret and worry of modern business life is filling the land with nervous and mental wrecks. Owing to this steady strain upon their nerves, men drop suddenly dead, go insane, or commit suicide.

CHAPTER III

COMBINED WEALTH: OR, AN AGE OF GREED

"*Ye have heaped together treasures.*"—Jas. 5 : 3.
"*Your gold and silver is cankered.*"—Jas. 5 : 3.
"*Your riches are corrupted.*"—Jas. 5 : 2.
"*In the last days men shall be . . . lovers of money.*"—2 Tim. 3 : 1–3.

CHAPTER III

THE prophet James foretold a vast accumulation of wealth in the last days of this age. He says, "Ye have laid up your treasures in the last days" (Jas. 5 : 3, R. V.). Not only is there vast wealth in the world to-day, but that wealth is piled up, instead of scattered abroad. The few, instead of the many, have it. And in consequence thereof, the toilers cry out in discontent. The very laws of trade to-day center wealth with the few rather than the many. In the great cities, which are the centers of trade, we find the millionaires on one street and the beggars on the next.

Suppose we grant that he has honestly obtained his millions, it still remains a fact that he has them. He has heaped up treasure. He has increased his wealth beyond the bounds of necessity. He not only has this treasure, but he is resolved to keep

it and add to it. His wealth enables him to make more. Money makes money. He controls the market by buying up large quantities and holding them for increase. He gets a "corner" on wheat or pork, on beef or corn, and then adds millions to his heap, even though the extra cost takes bread out of the mouths of the starving.

This increase was to be "*in the last days*" (R.V.). That our age has witnessed the most marvelous increase of wealth in the world's history is an indisputable fact. In 1720 the world's commerce was estimated at $440,000,000; in 1889 it was estimated at $16,885,000,000. In 1800 the world's stock of gold and silver was reckoned at $4,489,000,000, and in 1880 it had increased to $14,675,000,000, or more than twice doubled in eighty years. $13,190,000,000 was obtained in one hundred and eighty years, or from 1700 to 1880. The following statistics on gold and silver production from 1380 to 1880 will give an idea of its wonderful increase in our age:

Africa, gold, $520,000,000; Australia, gold, $1,290,000,000; Austria, gold, $325,000,000; silver, $305,000,000; Brazil, gold, $725,000,000; Germany, silver, $325,000,000; Mexico, silver, $3,040,000,000; Peru, etc., silver, $2,770,000,000; Russia, gold, $865,000,000; silver, $120,000,000; Spanish America, gold, $1,550,000,000; United

States, gold, $1,430,000,000; silver, $445,000,000; other countries, gold, $535,000,000; silver, $430,000,000. Total for the world, gold, $7,240,000,000; silver, $7,435,000,000.

From 1880 to 1892 the United States added to the world's production of gold $429,000,000. The world's product of gold for 1892 was $130,000,000, and for 1893, $150,000,000, almost equaling the greatest annual product in the world, that of 1853, which was 7,500,000 ounces, or nearly $160,000,000. From 1878 to 1891 the world's production of silver increased from 62,000,000 ounces to 140,000,000 per annum, while that of the United States increased from 30,000,000 to 58,000,000. In 1892 it reached the highest point, 60,000,000 ounces, or nearly 5,000,000 pounds.

The hidden treasures of the earth are being brought to light to swell the grand total of the world's wonderful accumulation of wealth. The products of the mines of the world were, in 1888, in tons: Iron, 23,512,000; copper, 341,000; lead, 517,000; zinc, 344,000; tin, 35,000. The production of gold was 166,225 kilogrammes; of silver, 3,720,951. There were, moreover, 466,406,000 tons of coal brought to light, 5,712,000 tons of petroleum, 8,347,000 of salt and about 3,700,000 of other similar products.

The grand total in tons was 508,939,000, with a

value of $1,776,000,000. To this vast sum coal alone contributed about $700,000,000, or nearly forty per cent., while the precious metals, gold and silver, contributed $260,000,000.

In the *Edinburgh Review* for January, 1894, M. Jannet cited various authorities to show that the wealth of the United Kingdom (England, Ireland and Scotland) exceed £10,000,000,000 ($50,000,000,000); that of France £8,000,000,000 ($40,000,000,000); that of all Europe over £40,000,000,000 ($200,000,000,000); that of the United States £14,000,000,000 ($70,000,000,000). And by placing the wealth of the rest of the world at £26,000,000,000 ($130,000,000,000) we arrive at an aggregate of £80,000,000,000 or $400,000,000,000—four hundred billion dollars!

Such figures are so vast that they convey no appreciable idea to the ordinary reader. It may assist the apprehension if it be added that the United States on an average possesses over $1,000, France $1,000, and the United Kingdom $1,250 for each member of its population. To bring home the extent of the sum of money paid annually to the Royal Family the editor of the *London Daily Chronicle* gives the following striking illustration: "If Adam, when turned out of Paradise, had been condemned to work for a living wage, say £1 ($5) a week, until a period when he had completed the

sum paid in one year to the Royal Family, he would not have finished the job yet!"

The value of real estate in the two largest cities in the world is estimated to be: London, $4,067,500,000; Paris, $2,917,500,000. In one week's time recently there passed through the London Banker's Clearance House in cheques and bills $653,185,000. In the banking department of the Bank of England, there was on deposit July 16, 1894, in securities, notes, gold and silver coin, the sum of $307,870,185. The returns of the Bank of France for the same date, as given in the London dailies, was: Gold in hand (25 francs to the pound) £75,733,840. (In dollars $378,669,200. Five dollars to the pound.) Silver in hand, £50,726,840 ($253,634,200). The banks of the United States in July, 1893, had, in gross deposits, the sum of $2,250,000,000; with loans aggregating $3,500,000,000, or an equivalent of $50 for every inhabitant of the country. Does this look like "heaped up treasures"?

To gain an idea of our rapid increase of wealth we will put it in tabular form:

In A. D.	80	$1,611,000,000
" "	1000	106,000,000
" "	1600	690,000,000
" "	1700	1,485,000,000
" "	1800	4,489,900,000
" "	1860	9,000,000,000

The following table will give some idea of the rapid accumulation of wealth in our age:

Great Britain in 1830, worth.				$16,890,000,000
France	"	"	"	. 10,645,000,000
Germany	"	"	"	. 10,700,000,000
United States	"	"	"	. 5,000,000,000
Great Britain in 1893, worth.				$50,000,000,000
France	"	"	"	. 40,000,000,000
Germany	"	"	"	. 37,000,000,000
United States	"	"	"	. 72,000,000,000

The Director of the Mint, in his report, p. 179, Oct. 17, 1893, says the products of the precious metals in the world from 1792 to 1892—one hundred years—were:

Gold	$5,663,908,000
Silver	5,077,961,000

On page 53 of the report of 1894 the Director of the Mint states the coinage of the world in the years 1891, 1892 and 1893 to have been:

Gold	$524,892,914
Silver	429,201,467

The "treasures" of the last days were to be "heaped together" (Jas. 5: 3). The following statistics prove that such is the case in our day:

"Treasures Heaped" up in Banks.

SILVER AND GOLD HOLDINGS OF THE WORLD'S BANKS.

The *Boersen Courier*, Berlin, quoted in *Bradstreet's*, estimates as follows the gold and silver holdings of leading banks of the world:

Name of Bank.	Gold.	Silver.
German Rèichs Bank.....	$145,500,000	$70,000,000
Other German banks.....	19,400,000	1,000,000
German Imperial war fund..	30,000,000	.....
Bank of England.....	284,400,000	8,000,000
Other English banks.....	40,000,000	.....
Scotch banks.....	21,800,000	4,000,000
Irish banks.....	14,400,000	2,000,000
Austro-Hungarian Bank....	114,000,000	54,000,000
Austro-Hungarian treasury..	81,400,000	.....
Bank of Italy.....	60,600,000	11,000,000
Bank of Naples.....	21,200,000	2,000,000
Bank of Sicily.....	7,000,000	400,000
Treasury of Italy.....	17,400,000	2,200,000
National Bank of Belgium..	16,600,000	2,600,000
National Bank of Greece...	400,000	.....
National Bank of Roumania.	11,800,000	1,000,000
Bank of Spain.....	42,000,000	56,800,000
Bank of Holland.....	15,200,000	35,400,000
Bank of Algiers.....	3,200,000	3,200,000
Bank of Portugal.....	5,400,000	6,400,000
Bank of Sweden.....	6,800,000	800,000
Bank of Norway.....	6,600,000	.....
Bank of Denmark.....	18,600,000	.....
Bank of Servia.....	1,200,000	1,000,000
Bank of Bulgaria.....	200,000	440,000
Bank of Finland.....	4,400,000	600,000
Swedish banks.....	2,200,000	800,000
Swiss banks.....	17,200,000	1,600,000
Bank of Russia.....	454,400,000	5,200,000
Imperial Treasury of Russia.	68,200,000	.....
National banks of New York	62,000,000	.....
National banks of United States outside of New York	85,200,000	13,600,000
Treasury of the United States (May 12, 1896).....	156,800,000	572,400,000
Australian banks.....	100,000,000	.....
Total	$1,291,400,000	$1,074,400,000

MILLIONS IN IT.

The site of the Bank of England bears an estimated annual value of £70,000. This sum, if capitalized at three per cent., would represent a gross value of £2,100,000. Estimating the building, vaults and weighing machines, etc., at £400,000 more, it will be seen that the "plant" of the bank must be worth over $12,000,000. Add to this the average amount of bullion, coin, securities and unissued notes usually held, and you have the gigantic sum of £120,000,000 sterling, or $600,000,000, all heaped on a space of less than four acres. Nowhere else in the world is there such an aggregation of actual and potential wealth within so small an area.

In its early days the bank employed fifty-four clerks, and the yearly salary list amounted to £4,300, the chief accountant and the secretary receiving £250 each.

At the present time the total number of employes is about 1500, the salaries and wages amounting to over £300,000 per year, and the pensions to nearly £50,000. The present price of Bank of England £100 shares is £332, making the capital of £14,553,000 worth £48,315,960, or about $240,000,000. The usual dividend distributed is equal to ten per cent. on the original capital. The

solidity of the bank is thus known to be, in the opinion of investors, equal to that of the British government, as the yield on bank shares at the enhanced price and on consols is nearly the same—two and three-quarters per cent.

At the close of 1891 the seven principal banks of Europe held $635,000,000 of gold, while at the close of 1892 they held $750,000,000, or, over $100,000,000 apiece. In the same period they added to their stock of silver $10,000,000. On Jan. 18, 1895 their holdings were as follows:

Bank of England	$173,024,825
Bank of France	418,152,265
Bank of Germany	192,155,625
Bank of Austria-Hungary	77,520,000
Bank of Spain	40,020,000
Bank of Netherlands	20,470,000
Bank of Nat. Belgium	17,430,000
Total	$938,772,715

The capital employed in banking in the principal countries is as follows:

Great Britain	$4,020,000,000
United States	2,655,000,000
Germany	1,425,000,000
France	1,025,000,000
Austria	830,000,000
Russia	775,000,000
Italy	455,000,000
Australia	425,000,000
Canada	175,000,000
Total	$11,785,000,000

The *London Statist*, of Sept , 1894, published an article on the economic influence of war preparation, in which it was stated that there was over 800,000,000 in gold hoarded away for use in the next great war. It gave a list of the various amounts held by the different Powers, and showed its effects upon the finance of nations. It is too lengthy for insertion here.

CONSOLIDATED WEALTH: OR "HEAPED TOGETHER TREASURES" IN MONOPOLISTIC COMBINES.

The *New York World* of Sept. 2, 1896, published a list of trusts as follows:

The Growth of Trusts.

LIST OF 139 COMBINATIONS TO REGULATE PRODUCTION, FIX PRICES, MONOPOLIZE TRADE AND ROB THE PEOPLE IN DEFIANCE OF LAW.

The following list of trusts and other monopolies was prepared by the *Philadelphia Times* shortly after the McKinley tariff went into effect. Nearly one-half of them had their "protection" increased by that tariff. Some of them have since failed, but their places have been more than filled by new combines:

Title.	Capital.
Acid Trust	*$2,000,000
Alcohol Trust	*5,000,000
American Corn Havesters' Trust	*50,000,000

Anthracite Coal Combine, Pennsylvania	*$85,000,000
Axe Trust	15,000,000
Barbed Wire Trust, Chicago	*10,000,000
Biscuit and Cracker Trust	12,000,000
Bituminous Coal Trust	*15,000,000
Bleachery Combine	*10,000,000
Bolt and Nut Trust	*10,000,000
Boiler Trust, Pittsburg, Pa	*15,000,000
Borax Trust, Pennsylvania	*2,000,000
Brass Trust	10,000,000
Broom Trust, Chicago	*2,500,000
Brush Trust, Ohio	*2,000,000
Buckwheat Trust, New Jersey	5,000,000
Button Trust	*3,000,000
Carbon Candle Trust, Cleveland	*3,000,000
Carnegie Trust	25,000,000
Cartridge Trust	*10,000,000
Cash Register Trust	*10,000,000
Casket and Burial Goods Trust	*1,000,000
Castor Oil Trust, St. Louis	500,000
Celluloid Trust	8,000,000
Cigarette Trust, New York	25,000,000
Clothes-Wringer Trust	*2,000,000
Colorado Coal Combine	20,000,000
Condensed Milk Trust, Illinois	15,000,000
Confectioners' Trust	*2,000,000
Copper Ingot Trust	*20,000,000
Cordage Trust, New Jersey	35,000,000
Crockery Trust	*15,000,000
Cotton Duck Trust	10,000,000
Cotton Press Trust	*6,000,000
Cotton Seed Oil Trust	20,000,000
Cotton Thread Combine, New Jersey	7,000,000
Dressed Beef and Provision Trust	100,000,000
Dye and Chemical Combine	*2,000,000
Electric Supply Trust	*10,000,000
Electrical Combine No. 2	1,800,000
Envelope Combine	5,000,000
Flint Glass Trust, Pennyslvania	8,000,000
Flour Trust, New York	7,500,000

Fruit Jar Trust	*$1,000,000
Fur Combine, New Jersey	10,000,000
Galvanized Iron Steel Trust, Pennyslvania	*2,000,000
Gas Trust	*7,000,000
Glove Trust, New York	*2,000,000
Gossamer Rubber Trust	12,000,000
Green Glass Trust	*4,000,000
Harvester Trust	*1,500,000
Hinge Trust	1,000,000
Hop Combine	*500,000
Illinois Steel Trust	*50,000,000
Indurated Fibre Trust	500,000
Iron and Coal Trust	10,000,000
Lead Trust	30,000,000
Leather Board Trust	*500,000
Lime Trust	*3,000,000
Linseed Oil Trust	18,000,000
Lithograph Trust, New Jersey	11,500,000
Locomotive Tire Trust	*2,000,000
Locomotive Trust	*5,000,000
Lumber Trust	*2,000,000
Manilla Tissue Trust	*2,000,000
Marble Combine	*20,000,000
Match Trust, Chicago	8,000,000
Merchants' Steel Trust	25,000,000
Morocco Leather Trust	*2,000,000
Naval Stores Combine	*1,000,000
Oatmeal Trust, Ohio	*3,500,000
Oilcloth Trust	*2,500,000
Paint Combine, New York,	*2,000,000
Paper Bag Trust	2,000,000
Paper Box Trust	*5,000,000
Patent Leather Trust	5,000,000
Pitch Trust	*10,000,000
Plate Glass Trust, Pittsburg, Pa	*8,000,000
Pocket Cutlery Trust	*2,000,000
Pork Combine, Missouri	*20,000,000
Powder Trust	1,500,000
Preservers' Trust, West Virginia	*8,000,000
Pulp Trust	*5,000,000

Ribbon Trust	*$18,000,000
Rice Trust, Chicago	2,500,000
Rock Salt Combination	5,000,000
Rubber Trust, New Jersey	50,000,000
Rubber Trust No. 2	7,000,000
Safe Trust	2,500,000
Salt Trust	*1,000,000
Sandstone Trust, New York	*1,000,000
Sanitary Ware Trust, Trenton, N. J	3,000,000
Sandpaper Trust	*250,000
Sash, Door and Blind Trust	*1,500,000
Saw Trust, Pennsylvania	5,000,000
School Book Trust, N. Y	*2,000,000
School Furniture Trust, Chicago	15,000,000
Sewer Pipe Trust	2,000,000
Sheet Copper Trust	*40,000,000
Sheet Steel Trust	*2,000,000
Skewer Trust	60,000
Smelters' Trust, Chicago	25,000,000
Snaith Trust, Michigan	*500,000
Snow Shovel Trust	*200,000
Soap Trust	*500,000
Soda-Water Apparatus Trust, Trenton, N. J	3,750,000
Spool, Bobbin and Shuttle Trust	2,000,000
Sponge Trust	*500,000
Starch Trust, Kentucky	10,000,000
Steel and Iron Combine	4,000,000
Steel Rail Trust	*60,000,000
Stove Board Trust, Grand Rapids, Mich	200,000
Straw Board Trust, Cleveland, O	*8,000,000
Structural Steel Trust	*5,000,000
Sugar Trust, New York	75,000,000
Tack Trust	*3,000,000
Teazel Trust	*200,000
The Iron League (Trust)	*60,000,000
Tissue Paper Trust	*10,000,000
Tobacco Combination	2,500,000
Tombstone Trust	100,000
Trunk Trust	2,500,000
Tube Trust, New Jersey	11,500,000

Type Trust	$6,000,000
Umbrella Trust	*8,000,000
Vapor Stove Trust	*1,000,000
Wall Paper Trust, New York	20,000,000
Watch Trust	30,000,000
Western Flour Trust	10,000,000
Wheel Trust	*1,000,000
Whip Trust	*500,000
Window Glass Trust	*20,000,000
Wire Trust	*10,000,000
Wood-Screw Trust	*10,000,000
Wool Hat Trust, New Jersey	*1,500,000
Wrapping Paper Trust	*1,000,000
Yellow Pine Trust	*2,000,000
*Estimated. Total capital,	$1,507,060,000

Add the railroads with their $11,000,000,000, and we have over $12,500,000,000 of organized capital in the hands of some 200 or more organizations.

In his book, *Wealth Against Commonwealth*, Mr. H. L. Lloyd says there is over $500,000,000 in the coal combination, and that oil has some $200,000,000; while in cattle and meat there is over $100,000,000. He says: "Many thousands of millions are represented in these centralizations." The extortion practiced by the coal trust was found to be, by Congress, "between the years 1873 and 1886 to be over $200,000,000 more than a fair market price."

The sugar trust, according to the *New York World*, Jan. 8, 1894, with a capital of $7,740,000, and $75,000,000 of watered stock paid in regular

and extra dividends in the year 1893 no less than $10,875,000, and acknowledged that there was in addition a surplus in the treasury of $5,000,000. This was in addition to the interest on $10,000,000 of bonds.

Louis V. Bell, Who Won $500,000 Yesterday.

What the Young Operator Gained on Wall Street Would Give the City's 150,000 Unemployed a Merry Christmas.

Louis V. Bell won a half million dollars on Wall Street yesterday.

It is estimated that 150,000 men are out of work in New York City. Let cold figures tell the comparative conditions of the workingman and the speculator.

THE WORKINGMAN.

Men out of work in New York....	150,000
Their day's wages.....	000,000

THE SPECULATOR.

One day's winnings in Wall Street.	$500,000
Which would buy—	
Bushels of coal.....	2,000,000
Loaves of bread.....	25,000,000
Pounds of meat.....	5,000,000
Pounds of coffee.....	2,000,000
Pounds of sugar.....	6,000,000
Overcoats.....	50,000
Pairs children's shoes.....	500,000
Double blankets.....	100,000

To Bell, Christmas may well be merry. To thousands of workingmen's families it means simply one

more day of privation. The merry Christmas bells from the churches will ring just as though all were as happy as Bell.—*Saturday Journal, Dec. 19th, 1896; N. Y. Journal, Dec. 20th.*

Three Trusts and Their Profits.

How Coal, Sugar and Coffee Take Millions from the Pockets of the Consumers to Make Big Dividends.

COAL.

	Tons.
Total amount mined	53,750,000
Amount mined by the Coal Trust	43,000,000
Profit of Trust every year (estimated at $1.55 a ton, the difference between what the Trust pays for it and the price at which it sells it, the only expense being the cost of transportation)	$71,650,000

SUGAR.

	Pounds.
Total yearly output of refined sugar	3,000,000,000
Amount produced by the Sugar Trust	2,400,000,000
Profit of Trust every year (based on average of 1 cent a pound)	$24,000,000

COFFEE.

	Pounds.
Total output of coffee	650,000,000
Amount controlled by Coffee Trust (comprising the Arbuckle Company, of this city; the McLaughlin Mills, of Chicago, and the Woolson Spice Company, before the latter company was "acquired" by the Havemeyers)	495,000,000
Profit of the Trust every year, at Arbuckle's figures of 1 cent a pound	$4,950,000
Profit of the Trust every year, at Mr. Havemeyer's figures of 3 cents a pound	$14,850,000

—*N. Y. Journal, Feb. 27, 1897.*

The money kings of the nineteenth century know the power of cumulative wealth, hence combine and concentrate their fortunes that they may increase more rapidly. Opportunities of large profits on collossal transactions are presented to the millionaires, and thus they "heaped treasures" together in our age as never before in the history of the world.

Money, like blood, is good only when in circulation. But the wealth of to-day is congested. Capitalists are mad with their avaricious thirst for millions, and are constantly combining and consolidating their capital and business that they may effectually crush out all competition, and drive from the field all individuals and companies of smaller capacities. "Monopolies," "trusts" and "combines" spring up on every hand. Monopoly is the giant of the day, the king of the commercial world, and the curse of modern civilization. Monopoly is the reigning monarch in the market place, at the center of social and political circles, and even in the professed church of God. He controls elections, buys legislatures, bribes governors, passes laws in his own favor, puts a bandage on the eyes of judges and juries, thrusts a gag into the mouth of statesmen, and carries on a systematic robbery of the people. He has no soul to love, no eye to pity, no heart to feel. He turns a deaf

ear to the cry for bread, and refuses to listen to pleas of charity. Under his despotic rule the people cry for deliverance. A recent editorial in the *Voice*, under the caption, "Some Features of a Coming Slavery," says:

"A dark feature of the coming slavery is the hundred-headed trust monster already crushing the lives of the poor. The 'tin trust,' the 'iron trust,' the 'flour trust,' the 'coal trust,' are already becoming household words. They are the grinning skeletons which peep from the closets of those 'out of work.' They chill the thin blood of the widow and the fatherless with coal bought by the handful at $20 a ton, and starve them with half-weight loaves. They are iron in the heart of the farmer struggling with his load of mortgages on the storm-swept prairies. They are fuel and oil to the flames of Anarchy smouldering in dark and noisesome city slums. Already in the beginning of early summer the coal trust has twice raised the price of 'domestic sizes' of coal and promises us still another raise in anticipation of the time when the modest householder shall lay in his winter stock of necessary fuel. In the shadow of this coming slavery courts and prosecuting attorneys and legislators sit dumb. One million able-bodied and willing workers, according to the eminent statistician, Carrol D. Wright, have at one time been shut

out from the God-given right to earn their daily bread in this 'land of the free.' The child whose first faint cry smites the walls of the city tenement is born disinherited. *The very earth on which he walks is monopolized.* [The emphasis is mine. H. W. B.] For the bare privilege of existence he must search for some other more fortunate than himself to whom he can sell himself and his labor. Would he sleep he must pay for the boon, for the vigilant guardians of the public parks allow no nodding upon the benches. Would he use the public highways in search for some place freer from all-grasping monopoly, he finds often these highways in the hands of private corporations using even them as instruments of personal profit and aggrandizement. His imagined place of freedom is fenced in with a sign up, 'No trespassing.'"

The following satirical poem aptly illustrates the covetous rapacity and unprincipled greed of modern capitalists:

"Let us corner up the sunbeams
Lying all around our path;
Get a trust on wheat and roses;
Give the poor the thorns and chaff.
Let us find our chiefest pleasure
Hoarding bounties of to-day,
So the poor will have scant measure
And two prices have to pay.

"Yes, we will reservoir the rivers,
And we'll levy on the lakes;
And we'll lay a trifling poll-tax
On each poor man who partakes;
We'll brand his number on him
That he'll carry through his life;
We'll apprentice all his children,
Get a mortgage on his wife.

"We'll capture e'en the wind-god,
And confine him in a cage;
And then, through our patent process,
We the atmosphere will save;
Thus we'll squeeze our little brother
When his lungs he tries to fill,
Put a meter on his windpipe
And present our little bill.

"We will syndicate the starlight,
And monopolize the moon!
Claim a royalty on rest days,
A proprietary noon;
For right of way through ocean's spray
We'll charge just what it's worth;
And drive our stakes around the lakes —
In fact, we'll own the earth."

Says Mr. Henry Labouchere, M. P., in *London Truth:*

"There is a strong, growing feeling in America against huge accumulations of capital in the hands of individuals, obtained by means of the trusts, which are really monopolies, and gambling with cocked dice in the railroads. The greedy plutocracy, unsupported by an armed force, cannot long hold its own against the rights and well-being of all. . . .

"America's worst product is its dollarocracy, whose members have literally nothing to recommend them. The odds are that either they or their parents acquired huge fortunes by the most questionable means. As a rule they are ignorant and vulgar, building big houses, in order to dazzle by ostentatious entertainments, and buying pictures for which they care only because they have been acquired at high prices, selling their souls to any one who will enable them to hobnob with royalties, and their daughters to any one who will confer a title upon them, despising their own country and institutions, and regarding themselves as in every respect superior to others on account of their dollars. If the United States is not to become a mere plutocratic and oligarchic power, these worthies, who have increased and are increasing, must greatly diminish.

WEALTH "HEAPED UP" BY THE FEW.

The *New York Journal* published a list of millionaires who belong to the Union League Committee that are worth over $2,000,000 apiece.

"When we read in Old World romances how some feudal lord has inherited a whole village we feel ourselves in a strange atmosphere. It seems incredible that an entire community should hold its homes at the will of one man. But if one of

those European nobles should come over here and aspire to join one of the committees through which Mr. Hanna is striving to improve the lot of the workingman, he would find the ownership of a village a very trivial distinction. Mr. Rockefeller owns the equivalent of towns, cities, counties and States. Mr. Vanderbilt could give his daughter the State of Idaho for a wedding present and not feel the need of retrenching a single item in his living expenses. Mr. Huntington could fence in Nevada for a game preserve and have enough left to buy Arizona for a cattle ranch. Here is the list of those members of the Union League Committee that are worth $2,000,000 or more apiece:

Name.	Wealth.
John D. Rockefeller.....	$125,000,000
Cornelius Vanderbilt.....	100,000,000
C. P. Huntington.....	60,000,000
J. Pierpont Morgan.....	25,000,000
Joseph Milbank.....	20,000,000
Andrew Carnegie.....	20,000,000
William D. Sloane.....	15,000,000
John Sloane.....	15,000,000
David Dows.....	12,000,000
Herman O. Armour.....	12,000,000
Brayton Ives.....	10,000,000
John H. Starin.....	10,000,000
George Bliss.....	8,000,000
Samuel Thomas.....	7,500,000
Charles L. Tiffany.....	7,000,000
Le Grand B. Cannon.....	6,500,000
Henry H. Cook.....	6,500,000
Seth M. Milliken.....	6,000,000

James A. Burden	$5,000,000
John G. Moore	5,000,000
Edward D. Adams	5,000,000
George F. Baker	4,500,000
Cornelius N. Bliss	4,500,000
M. C. D. Borden	4,000,000
William Brookfield	3,750,000
William C. Browning	3,500,000
Charles T. Cook	3,500,000
John H. Davis	3,250,000
James H. Harper	3,250,000
Charles B. Fosdick	3,250,000
Marcellus Hartley	3,250,000
Augustus D. Juilliard	3,000.000
Charles Lanier	3,000,000
Edward H. Perkins, Jr.	3,000,000
Frederick D. Tappen	3,000,000
William H. Webb	3,000,000
Alfred Van Santvoord	3,000,000
Charles A. Peabody	2,500,000
James A. Garland	2,500,000
Woodbury Langdon	2,250,000
Thomas L. James	2,000,000
Joseph H. Choate	2,000,000
William S. Hawk	2,000,000
Whitelaw Reid	2,000,000
Washington E. Connor	2,000,000
Total	$552,250,000

"And here is the assessed valuation of all the property, real and personal, in a group of States and Territories at the time of the last census:

Florida	$91,761,711
North Dakota	88,203,054
Montana	112,937,384
Wyoming	32,536,401
New Mexico	43,227,686

Arizona	$28,050,234
Utah	106,110,370
Nevada	25,350,094
Idaho	25,748,437
Total	$558,925,371"

We will also submit a list of wealthy land owners in the United States and Europe.

Foreign Landlordism.

SOME APPALLING FIGURES.

An article in the September *Arena* by Rev. B. W. Williams, gives some appalling statistics as to the growth of foreign landlordism in America. Between this absorption of our lands and the control of our industries by foreign syndicates of capitalists, American farmers and laborers will soon be serfs, and they will be just as helpless and as abject in a few generations as those of Europe, unless Americans really awake, take the alarm and become even more extreme in their patriotism. The article says:

"The evils of foreign landlordism in America have been too long ignored. The insufficiency of Democratic and Republican legislation on the subject has permitted and fostered these evils. As a result we find that non-resident aliens have acquired a large part of the best land in this country, and are holding it for their own enrichment, thus

profiting by our toil and industry while avoiding the responsibilities of citizenship, and the burdens of maintaining our government. Lord William Scully of London is a fair specimen of this class of plutocrats. He owns forty thousand acres of good farming land in Logan County, Illinois, besides large tracts in other counties. He rents this land for cash at a high rate, requires his tenants, who are mostly poor people, to put up their own houses, barns and farm buildings, makes them pay all the taxes, and receives from them $150,000 annually for permission to till the soil they live on and whose value they alone have made. He is only one of a large and growing number of foreign landlords.

The following is an incomplete list of lords, dukes, earls, barons, etc., who own large bodies of land in the United States, with the number of acres held by each:

Names.	No. of Acres.
Duke of Bedford	51,085
Earl of Brownlow	57,799
Earl of Carlisle	78,540
Earl of Cawdor	51,538
Earl of Cleveland	106,650
Earl of Derby	56,698
Duke of Devonshire	148,126
Lord of Londonsboro	52,655
Duke of Northumberland	191,460
Duke of Portland	55,259
Earl of Powis	46,095

Duke of Rutland	70,039
Lady Willoughby	59,212
Sir W. W. Win	91,612
Earl of Yarborough	54,570
Baron Tweedale	1,750,000
Byron H. Evans	700,000
Duke of Sutherland	422,000
W. Whaley, M. P	310,000
Robert Tenant	530,000
Lord Dunmore	120,000
Benjamin Nuegas	100,000
Lord Houghton	60,000
Lord Dunraven	60,000
A. Peel, M. P	10,000
M. Ellerhousen	600,000
Alexander Grant	35,000
C. M. Beach	10,000
Marquis Demores	15,000

"As if individuals could not acquire our land fast enough, we find that vast combinations of foreign capital have been formed to accomplish that purpose. A Scotch syndicate for example, owns 500,000 acres in Florida; an English syndicate owns 1,800,000 acres in Mississippi; another owns 3,000,000 acres in Texas; a Dutch syndicate owns 4,500,000 acres in New Mexico, etc. There are fifty-six foreign corporations and individuals that together own more than 26,000,000 acres of land in the United States. This is an area larger than the State of Indiana, and would make more than 140,000 farms of 160 acres each."

These figures are certainly appalling, but the evils are not entirely confined to alien ownership.

Railroads and other corporations have been granted by Congress 191,442,386 acres of the public domain. "This," according to Mr. Williams, "would make a country half as large as Mexico; twice as large as Japan; almost equal to the combined areas of France and Germany; as large as Ohio, Virginia, Pennsylvania, New York, Illinois and Georgia all put together, and five times as large as all New England. These lands have been improvidently disposed of at merely nominal values, as subsidies until the railroads own fabulous acres largely in excess of the area of many States. Had they been reserved for actual settlers they would have furnished eighty-acre farms for more than 2,000,000 families."

Turn to the old world and you will find the same inequitable distribution of wealth prevails. In Great Britain more than one-eighth of the land is owned by forty-four persons. Eight persons own over 220,000 acres each, and forty-one persons own more than 100,000 acres apiece. Following is a list of European land-sharks, and the number of acres owned by each:

J. M. Heddle owns 50,400 acres; Earl of Wemyss, 52,000; Duke of Montrose, 68,000; Cameron of Lochiel, 109,500; Sir C. W. Ross, 110,400; Earl of Fife, 113,000; Earl of Mackintosh, 124,000; Lord MacDonald, 130,000; Earl

of Dalhousie, 136,000; MacLeod of MacLeod, 141,700; Sir K. MacKensie, 164,680; Duke of Argyle, 175,000; Duke of Hamilton, 183,000; Duke of Athale, 194,000; Mr. A. Matheson, 220,000; Duke of Richmond, 255,000; Earl of Stair, 270,000; Mr. Evan Baillie, 300,000; Earl of Seafield, 306,000; Sir J. Matheson, 406,070; Duke of Buccleugh, 432,000; Earl of Breadabane, 437,696; Duke and Duchess of Southerland, 1,326,222.

The condition of the laboring classes is one of abject poverty, owing to the fact that the land is all in the hands of a few. "England has 250,000 landholders and 1,000,000 paupers." The land monopoly of Europe has ground down her toiling masses to the point of starvation. It is estimated that in Ireland 3750 men *own four-fifths of the land*, and those who cultivate it have to pay $66,000,000 of rental per annum, besides paying $50,000,000 of taxes! Thousands are evicted every year who are unable to pay their rent. Heartless landlords eject by force the sick, infirm and even the dying inmates of the wretched mud hovels.

The Hon. John Monteith recently delivered a lecture in San Francisco, as reported in the *Call*, in which he illustrated present social conditions by a pyramid on a chart. He said: "A crowded plutocracy is enthroned upon that pyramid. At its base are struggling thousands, with arms thrown

aloft, and faces turned upward in supplication in the last throes of the drowning."

THE SOCIAL PYRAMID.

Rank.	Families.	Wealth owned.
Princes of wealth.....	60	$3,000,000,000
Multi-Millionaires.....	3,987	12,000,000,000
Semi-Millionaires.....	20,953	12,750,000,000
Kings of capital	210,570	5,000,000.000
Middle easy.....	1,244,015	16,000,000,000
Business strugglers.....	3,899,586	13,650,000,000
Floating workers	6,852,682	2,600,000,000
Submerged 20th.....	668,869	0,000,000,000
Totals	12,731,362	$65,000,000,000

The combined wealth of the United States, as given by Congressman M. W. Howard is as follows:

Railroads, valued at.....	$11,885,968,000
Capital and surplus of National banks....	931,000,000
Assets of the principal joint stock companies doing business in the United States..	176,000,000
Assets of the principal Life and Fire Insurance Companies.....	1,300,000,000
Twelve multi-millionaires.....	1,000,000,000
Total	$15,362,968,000

This is an aggregate of wealth equal to the value of all the farming lands, fences and buildings in the United States, added to the total farm products for one year. It is nine times the value of all the money in circulation in this country. It is one-third or $5,000,000,000 more in value than all the money in the world.

One needs but to read the daily papers to note the alarming increase of wealth. The following from the *Boston Globe*, December 23, 1890, is to the point:

"The twenty-nine railroad magnates who met at J. Pierpont Morgan's house in New York on Monday, to discuss the question of railroad competition, represented $3,000,000,000 of capital. Men now living can remember when there was not half a dozen millionaires in the land. There are now numbered 4600 millionaires and several whose yearly income is said to be over a million."

Says the *San Francisco Examiner:*

"There are in New York City, at a conservative calculation, the surprising number of 1157 individuals and estates that are each worth $1,000,000. There are in Brooklyn 162 individuals and estates each worth at least $1,000,000. In the two cities there are then 1319 millionaires, but many of these are worth much more than $1,000,000—they are multi-millionaires, and the nature of these great fortunes is different, and they therefore yield different incomes. The rates of interest which some of the more conspicuous ones draw are reckoned in round numbers, thus: John D. Rockefeller's, 6 per cent.; William Waldorf Astor's, 7 per cent.; Jay Gould's estate, which is being wrapped up in corporations, is still practically undivided, 4 per

cent.; Cornelius Vanderbilt's, 5 per cent.; and William K. Vanderbilt's, 5 per cent.

AN INTERESTING TABLE.

Calculating at the foregoing rates and compounding interest semi-annually, to allow for reinvestment, the yearly and daily incomes of the four individuals and of the estate named are as follows:

Name.	Yearly Income.	Daily Income
John D. Rockefeller.....	$7,611,250	$20,853
William Waldorf Astor.....	8,900,000	23,277
Jay Gould's Estate.....	4,040,000	11,068
Cornelius Vanderbilt.....	4,048,000	11,090
William K. Vanderbilt.....	3,795,000	10,397

The following tabular statement of those who in our country are worth over half a million has been going the rounds of the papers without being questioned:

200 persons at	$20,000,000	$4,000,000,000
400 " "	10,000,000	4,000,000,000
1000 " "	5,000,000	5,000,000,000
2000 " "	2,500,000	5,000,000,000
6000 " "	1,000,000	6,000,000,000
15,000 " "	500,000	7,500,000,000

Thus about 25,000 people own over $31,000,000,000! Twenty millionaire families own one-sixth of the wealth of the United States. In our day we behold "colossal fortunes rising like Alpine ranges along side of an ever-widening and deepen-

ing abyss of poverty." The wheat fields, the mines and the manufactories are owned by the few, while the millions are deprived of the God-given right to extract from the soil the means of sustenance.

We clip the following from a Socialist paper:

Official Arguments.

The Concentration of Capital as Viewed by the Census Bureau of these United States.

The Increase of Per Capita and the Decrease in Wages.

This is official: Mr. J. K. Upton, the special agent of the Census Bureau in charge of inquiries about the wealth of the United States, has issued a special bulletin giving the true valuation of all tangible property in the country at $65,037,091,197. By the phrase "true valuation" is meant a fair selling price, not an assessed valuation, or the valuation put on property taxed for taxation purposes.

During the five decades ending June 30, 1890,

THE WEALTH OF THE UNITED STATES

has increased very nearly $58,000,000,000, in the following proportion:

Year.	Property Valuation.	Per Capita.
1850.....	$7,250,000,000	$308
1860.....	16,250,000,000	514
1870.....	30,000,000,000	780
1880.....	43,000,000,000	870
1890.....	65,037,091,197	1,039

The true valuation is classified as follows for 1890:

Real estate and improvements	$39,544,544,333
Live stock on farm and ranges, implements and machinery	2,703,015,040
Mines and quarries	1,291,291,579
Gold and silver coin and bullion	1,158,774,948
Machinery of mills and products on hand	3,058,593,441
Railroads and equipments, including street railroads	8,685,407,323
Telegraph, telephones, shipping and canals	701,755,712
Miscellaneous	7,893,708,821
Total	$65,037,091,197

The per capita increased from $308 in 1850 to $1,039 in 1890! But in 1850

"TRAMPS" WERE ALMOST UNKNOWN

in this country, while to-day the land is full of them. According to the latest official census report, published a few weeks ago, the average wages of industrial workers in this country is $484 a year.

The wealthiest States in the Union are credited with the following valuations:

New York	$8,576,701,991
Pennsylvania	6,190,746,550
Illinois	5,066,751,719
Ohio	3,061,382,384
Massachusetts	2,803,645,447
California	2,533,733,627
Missouri	2,397,902,945
Iowa	2,287,348,333
Texas	2,105,576,766

Indiana	2,095,176,626
Michigan	2,095,016,272
Wisconsin	1,833,308,523
Kansas	1,799,343,501
Minnesota	1,691,851,927
New Jersey	1,445,285,114
Nebraska	1,275,685,514
Kentucky	1,172,232,313
Colorado	1,145,712,267
Maryland	1,085,473,048

And it is especially in the wealthiest States where wages are lowest, where the greatest number of unemployed

ARE CRYING FOR WORK AND BREAD,

and where striking wage-slaves are most liberally served with Winchester rifles and police clubs.

New York, Pennsylvania, Illinois! The Siberias of American Labor!

New York, Pennsylvania, Illinois! The Paradises of American Millionaires.

The above statistics are a striking illustration of the rapid concentration of wealth, of which the millions of producers own but about 17 1-2 per cent., while the rest has been confiscated by the class of capitalist drones.

In New York, 40,000 working women are so poorly paid that they must accept charity, sell their bodies or starve. In the same city one clergyman receives $25,000, and others receive salaries of $10,000, $12,000, $15,000 and $20,000 a

year for preaching the gospel to the rich. There are five who receive $15,000, and three $20,000, while several churches in New York City cost over a million.

Under the head of the warning words, "Whither are we Tending?" the *Young Men's Era* has the following:

"When Egypt went down, two per cent. of her population owned all her wealth. The people were starved to death.

"When Babylon went down, two per cent. of her population owned all her wealth. The people were starved to death.

"When Persia went down, one per cent. of her population owned the land.

"When Rome went down 1800 owned all the known world.

"For the past twenty years the United States has rapidly followed in the steps of these old nations. Here are the figures:

"In 1850, capitalists owned thirty-seven and one-half per cent. of the nation's wealth.

"In 1870 they owned sixty-three per cent."

In the last twenty years there has been a larger centralization of capital than ever before. Seven-tenths of the wealth is in the hands of one-nineteenth part of the population. Or in other words, two per cent. of our population hold seven-tenths

of our wealth. One hundred and eighty-two thousand families hold $44,000,000,000. The estimated wealth is $65,000,000,000. There are $2,500,000,000 invested in schools, colleges, churches, hospitals and public buildings: the remaining $18,500,000,000 being held by 15,820,000 families.

The unequal distribution of wealth is shown by the following statistics:

Wealth in		Labor Owned	Capital Owned.
1850,	$8,000,000,000	63 per cent.	37 per cent.
1860,	16,000,000,000	44 "	56 "
1870,	30,000,000,000	32 "	68 "
1880,	48,000,000,000	24 "	76 "
1890,	65,000,000,000	17 "	83 "

"The showing of these figures, presents an infinite danger, a dying condition, more appalling than war, pestilence and famine ever produced. They issue money to benefit the rich and to the disadvantage of the poor. Of the volume of currency of this country, $278,000,000 is in bills of a denomination not less than $50, as follows:

$68,000,000	are in	$10,000 bills.
38,000,000	"	5,000 "
40,000,000	"	1,000 "
67,002,000	"	500 "
44,000,000	"	50 "

"This plan is to enable the millionaires to hold these for cornering purposes. And while they *are*

in circulation—they do not benefit the masses—never can."

Labor and Capital.

The *Detroit Evening News* publishes a table which speaks for itself:

Labor's Share.	Capital's Share.
Blacksmith, $2.20 per day.	Gould estate, $120,000,000.
Trainmen, $2.25 per day.	Astor estate, $210,000,000.
Moulder, $2.00 per day.	Rockefeller's $200,000,000.
Cabinet maker, $2.00 per day.	Vanderbilt estate $110,000,000.
Carpenter, $1.75 per day.	
Painter, $1.75 per day.	Russell Sage, $60,000,000.
Laborer, $1.10 per day.	G. M. Pullman, $50,000,000.
	C. P. Huntington, $30,000,000.

If such vast fortunes can be accumulated it is evident that labor is very productive, as all wealth is produced by labor. We might add to the list a comparison of the wealth of the non-producers and the poverty of the farmer with fifty cent wheat and wool ten to twelve cents per pound. Sixty-four banks in New York control $400,000,000 and by their hellish system of reducing the volume of money in circulation have reduced the value of farms so that they will not sell for enough to satisfy the mortgage which these Shylocks hold against one-half of them.

We have already hundreds of thousands of tenant farms increasing at a fearful rate so that it is only a question of time when all will go into the insatiate maw of the money kings.—*Industrial News.*

Senator Ingalls, in the United States senate in 1891, said: "It appears from a recently published compendium that there are in the United States 200 persons who have an aggregate of more than $20,000,000 each, and there has been one man who acquired within less than the lifetime of a single individual, out of the aggregate of the national wealth, that was earned by the toil of all, applied to the common bounty of nature, an aggregate that excelled the assessed worth of four of the smallest States in the Union. Four hundred persons possess $10,000,000 each; 1000 persons $5,000,000; 2000 persons $2,500,000 each; 6000 persons $1,000,000 each, and 15,000 persons $500,000 each, making a total of 31,000 people who possess $36,250,000,000. The assessed valuation recorded in the great national ledger is $65,000,000,000. Our population is 62,500,000, and by some means, some device, some machination, some incantation, honest or otherwise, some process that cannot be defined, less than a two-thousandth part of our population has obtained possession, and has kept out of the penitentiary in spite of the way they acquired it, of one-half the accumulated wealth of the country.

"Large corporations could be a blessing, but for the gold of this world they become a curse to men and a cancer at the heart of our nation, and

if the year is crowned with prosperity it means millions for the few and little or nothing for the many. There was the coffin trust at Chicago, which endeavored to control the cost of the burial of the poor. A few men buy all the flour, hold it for a few weeks; the price goes up a dollar a barrel; the multitude pays it, and the few shrewd business men, as the world calls them, retire to spend their days in luxury and ease, while the multitude of God's poor toil on. God sees these rich men as thieves and robbers."

Increase of Wealth in the Last Days.

"*The Power and Wealth of the United States.*"

Statistical facts "of the highest importance in the history of the human race" are submitted by the famous English statistician, Mr. Mulhall, in a study of the wonderful development of the United States (*North American Review*, June), which, he says, may well be a subject of legitimate pride to the people who began their national career as a community of wood-cutters and farmers less than one hundred years ago. The wealth of this country surpasses that of any other, past or present, and in physical, mechanical, or intellectual force nothing can be found to compare with it. We possess almost as much energy, according to Mr. Mulhall, as Great Britain, Germany and France

collectively. To prove this the following method of comparison is adopted:

The working-power of an able-bodied male adult is three hundred foot-tons daily, that of a horse three thousand, and of steam horse-power four thousand. On this basis we find that the working-power of the United States was at various dates approximately as follows:

	Millions of foot-tons daily.				Foot-tons daily per inhabitant.
Year.	Hand.	Horse.	Steam.	Total.	
1820...	753	3,300	240	4,293	446
1840...	1,406	12,900	3,040	17,346	1,020
1860...	2,805	22,200	14,000	39,005	1,240
1880...	4,450	36,600	36,340	77,390	1,545
1885...	6,406	55,200	67,700	129,306	1,940

The working-power, or number of foot-tons daily per inhabitant, has almost doubled since 1840, and the absolute effective force of the American people is now more than three times what it was in 1860. Of the three great elements of energy above enumerated that which shows the most rapid growth is steam-power, which consists of three classes, *viz.*:

	Horse-power of steam.			
	1840.	1860.	1880.	1895.
Fixed.....	360,000	800,000	2,186,000	3,940,000
Locomotives.	200,000	1,800,000	5,700,000	10,800,000
Steamboats..	200,000	900,000	1,200,000	2,200,000
Total	760,000	3,500,000	9,086,000	16,940,000

In the above statement, the "fixed" horse-

power employed in mines and factories in 1880 is according to the census returns; the same item cannot be precisely ascertained for the other years, but if it existed in proportion to the number of operatives, as may be fairly supposed, it was as shown above. More than three-fourths of the total steam-power of the Union is employed for traction purposes, on railways and in steamboats, which is not surprising when we remember that the area of activity is as vast as Europe, and that the merchandise transported by rail in the United States is shown by official returns to be double the amount of land carriage (at least by railway) of all the other nations of the earth collectively. If we would compare the energy or working-power of the United States with that of other nations, the following table would suffice to show it at a glance:

	Millions of foot-tons daily.				Foot-tons per inhabitant.
	Hand.	Horse.	Steam.	Total.	
United States..	6,406	55,200	67,700	129,306	1,940
Great Britain...	3,210	6,100	46,800	56,110	1,470
Germany.....	4,280	11,500	29,800	45,580	902
France.....	3,380	9,600	21,600	34,580	910
Austria	3,410	9,900	9,200	22,510	560
Italy.....	2,570	4,020	4,800	11,390	380
Spain.....	1,540	5,500	3,600	10,640	590

Our intellectual power is in harmony with the industrial and mechanical. Eighty-seven per cent. of our population can read and write, a fact which

Mr. Mulhall finds extraordinary. The statistics of letters per inhabitant show that we are ahead of all other nations in this respect, while our annual expenditure for schools is double that of England, which stands at the head of the list of European countries in the matter of popular education. The growth of our wealth has been still more marvelous. Here is a table showing the figures at various periods:

Census.	Millions of dollars.	Dollars per inhabitant.
1820.....	1,960	205
1840.....	3,910	230
1860.....	16,160	514
1880.....	43,642	870
1890.....	65,037	1,039

Our accumulation during the decade ending 1890 averaged $7,000,000 per day, and the average of wages has risen sixty per cent. since 1870, "which shows," says Mr. Mulhall, "that the rise in wealth and the increase of wages go almost hand-in-hand." Summing up his conclusions at the end of the article Mr. Mulhall says:

"I have only to repeat what I said at the commencement, that the United States in 1895 possess by far the greatest productive power in the world; that this power has more than trebled since 1860, rising from thirty-nine to one hundred and twenty-nine milliards of foot-tons daily; that the intellectual progress of the nation is attended to in a more

liberal manner than in Europe and that the accumulation of wealth averages $7,000,000 daily. These simple facts tell us what a wonderful country has sprung up beyond the Atlantic in a single century, and furnish a scathing commentary on the books written by English travellers only fifty years ago. Englishmen of to-day have more correct views, and regard with honest pride and kindly good-will the descendants of the Pilgrim Fathers, while the rest of mankind marks with wonder and admiration the onward march of the Great Republic."

The "Greatest Corporation on Earth."

An English writer asserts that the "greatest corporation on earth is the London & Northwestern Railway Company of England, with its capital of $595,000,000, a revenue of $6500 an hour, 2300 engines and 60,000 employes, and repairs that cost $130,000 a month." The *American Exporter* refutes this claim, and says: "The Northwestern Railway Company is, no doubt, a gigantic corporation for a little country like England, and worth bragging about, but we have a bigger one here in the United States that might absorb it very easily, The Pennsylvania Railroad, for example, has a capital of $857,075,600, and 15,430 miles of track, which traverse thirteen States. It has 3756 loco-

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motives, which consume 20,000 tons of coal a day, and make runs equal to the distance around the globe every two hours. It has 3935 passenger cars, 154,000 freight cars, 350 Pullman cars, and 241 other cars for construction and other purposes, making a total of 158,524 cars, which make a journey equal to the circumference of the earth in every eight minutes. The locomotives and cars, if placed on a single track, would reach from New York to Chicago, or ten times the distance from Philadelphia to New York. The rails of the Pennsylvania Railroad, if laid end to end, would encircle the globe and overlap about 4000 miles. The total annual revenue of the road is $135,000,000, equal to $372,506 a day, and $15,525 every hour of the day and night, which is two and a half times as much as that of the Northwestern of England.

"The Northwestern boasts of 60,000 employes, but the Pennsylvania Company has over 100,000, who, with their families, make up a total of about 500,000 persons dependent for their living upon the $60,000,000 it distributes in wages every year. Last year the Pennsylvania Railroad Company moved 14,395,266,375 tons of freight per mile and carried 1,577,891,050 passengers. The freight carried was equal to a ton around the world every minute of the year. The money invested in the

property was equal to a double line of silver dollars 8000 miles in length."

But the wealth is not evenly distributed so as to give $1000 to each inhabitant, as the following from the pen of the same statistician will show:

We take them from Professor Stuckenberg's resume (*Homiletic Review*, February) of *Mulhall's History of Prices.* Here are some of the points brought out:

"In 1850, wage earners of the United States received 23.3 per cent. of the value of products; in 1860, they received 21.2 per cent.; in 1870, they received 19 per cent.; in 1880, but 17.8 per cent. Here is a drop of nearly one-fourth in the proportion which goes to the reward of labor, as compared with that which goes to reward capital.

"In the same length of time the product turned out by each operative has increased 83 per cent., while the increase of wages has been but 43 per cent.

"In Great Britain operatives receive in wages from 30 to 33 per cent. of the value of the manufactures they produce.

"In Europe, they receive 30 per cent.

"In the United States, they receive but 18 per cent."

He goes on to say that in Russia the only millionaires are the emperor and a few nobles; in Germany he knows of but two millionaires;

France there are not half a dozen; in Great Britain there are more than in all Europe, and in the United States there are more than in all the rest of the world.

Quite likely. And the fact that, as shown by the figures above, the operatives of America receive but a little over one-half as large a proportion of their product as the operatives of Europe receive may go far toward explaining why we have so many more millionaires. But there is something besides millionaires in which we surpass Europe. Prof. J. A. Collins, in *The American Magazine of Civics* (January), gives the following table, showing the proportion of people in different countries who, instead of owning their homes, are tenants; and it appears that we have more than twice as large a proportion of tenants as the other countries given. Here are the figures:

Percentage of Tenants in Different Countries.

Australia	10.17
Belgium	33.02
Canada	12.01
Denmark	66.09
France	28.94
Germany	34.31
Holland	39.60
Italy	55.19
Norway	31.82
Portugal	28.17
South Africa	55.00
Sweden	17.32
United States (over)	70.00

The average for the countries other than the United States as here given is 34.4 per cent. of tenants. That for the United States is over 70 per cent.

More millionaires than all the rest of the world put together, *and only one-half as large a proportion of home-owners.* That is the condition of this the wealthiest and one of the youngest nations on earth, even after giving away millions of acres of public lands!

The amount earned by commerce in 1880 was $38,415,000,000. It is now estimated that the working capital of the world is $85,612,000,000, and the annual income from it $13,520,000,000.

The increase of wealth in our age is something marvelous.

"The gold basis currency scheme now in vogue among the chief commercial nations was devised and established in England in 1816. The whole world's production of gold for that decade, and for thirty years thereafter, averaged but 10,000,000 a year. For the year 1816 it was but 7,000,000. To-day the world's output is twenty-five times this, and before the century is closed it will probably be forty times that when the current system was adopted. In the same period the world's population has increased but two and a half times, and though the expansion of commerce and trade has

been much greater than this, it has limped lamely beside the rising yellow stream. To set out the matter in another way: when, after the long Napoleonic wars, England adopted her present currency system, about 125,000,000 of gold, it is estimated, were required to enable her to resume specie payments. Save Portugal, England was then the sole nation having a single gold standard, and the drain from other lands was so great that, in the United States at least, the yellow metal disappeared from circulation entirely. To-day England's stock of gold is a round 540,000,000, and that of the United States above 600,000,000. Germany with still another 600,000,000, Russia with between 400,000,000 and 500,000,000, and France with its 800,000,000, all exhibit the same phenomenon of enormous piles of gold, amassed within this century. In all the world there is now near to 4,000,000,000 of gold money. And where gold coinage in the United States ranged from 250,000 to 1,000,000 a year, from 1800 to 1820, it now ranges from 40,000,000 to 80,000,000 a year."—*Carl Synder, in The Forum.*

PRODUCTION OF GOLD AND SILVER IN THE WORLD SINCE THE DISCOVERY OF AMERICA.

(From 1493 to 1885 is from a table of averages for certain periods compiled by Dr. Adolph Soet-

beer. For the years 1886 to 1895 the production is the annual estimate of the Bureau of the Mint.)

Period.	Value. Gold.	Value. Silver.	Percentage. Gold.	Percentage. Silver.
1493–1520.....	$107,931,000	$54,703,000	66.4	33.6
1521–1544.....	114,205,000	89,986,000	55.9	44.1
1545–1560.....	90,492,000	207,240,000	30.4	69.6
1561–1580.....	90,917,000	248,990,000	26.7	73.3
1581–1600.....	98,095,000	348,254,000	22	78
1601–1620.....	113,248,000	351,579,000	24.4	75.6
1621–1640.....	110,324,000	327,221,000	25.2	74.8
1641–1660.....	116,571,000	304,525,000	27.7	72.3
1661–1680.....	123,084,000	280,166,000	30.5	69.5
1681–1700.....	143,088,000	284,240,000	33.5	66.5
1701–1720.....	170,403,000	295,629,000	36.6	63.4
1721–1740.....	253,611,000	358,480,000	41.4	58.6
1741–1760.....	327,116,000	443,232,000	42.5	57.5
1761–1780.....	275,211,000	542,658,000	33.7	66.3
1781–1800.....	236,464,000	730,810,000	24.4	75.6
1801–1810.....	118,152,000	371,677,000	24.1	75.9
1811–1820.....	76,063,000	224,786,000	25.3	74.7
1821–1830.....	94,479,000	191,444,000	33	67
1831–1840.....	134,841,000	247,930,000	35.2	64.8
1841–1850.....	363,928,000	324,400,000	52.9	47.1
1851–1855.....	662,566,000	184,169,000	78.3	21.7
1856–1860.....	670,415,000	188,092,000	78.1	21.9
1861–1865.....	614,944,000	228,861,000	72.9	27.1
1866–1870.....	648,071,000	278,313,000	70	30
1871–1875.....	577,883,000	409,322,000	58.5	41.5
1876–1880.....	572,931,000	509,256,000	53	47
1881–1885.....	495,582,000	594,773,000	45.5	54.5
1886.....	106,163,900	120,626,800	46.8	53.2
1887.....	105,774,900	124,281,000	45.9	54 1
1888	110,196,900	140,706,400	43.9	56.1
1889.....	123,489,200	155,427,700	44.3	55.7
1890.....	118,848,700	163,032,000	42.1	57.9
1891	130,650,000	177,352,300	42.4	57.6
1892.....	146,815,100	198,014,400	42.5	57.5
1893.....	157,287,600	214,745,300	42.4	57.6
1894.....	180,626,100	216,892,200	45.6	54.4
1895*.....	203,000,000	226,000,000	47.3	52.7
Totals	$8,783,467,400	$10,357,814,100	45.9	54.1

*Estimated.

The silver product is given at its commercial value, reckoned at the average market price of silver each year, as well as its coining value in United States dollars.

PRODUCT OF GOLD AND SILVER FROM MINES IN THE UNITED STATES, 1873–1895.

Calendar year.	Gold. Value.	Silver. Commercial value.	Silver. Coining value.
1873	$36,000,000	$35,890,000	$35,750,000
1874	33,500,000	36,869,000	37,300,000
1875	33,400,000	30,549,000	31,700,000
1876	39,900,000	34,690,000	38,800,000
1877	46,900,000	36,970,000	39,800,000
1878	51,200,000	40,270,000	45,200,000
1879	38,900,000	35,430,000	40,800,000
1880	36,000,000	34,720,000	39,200,000
1881	34,700,000	37,850,000	43,000,000
1882	32,500,000	41,120,000	46,800,000
1883	30,000,000	39,660,000	46,200,000
1884	30,800,000	42,070,000	48,800,000
1885	31,800,000	42,500,000	51,600,000
1886	35,000,000	39,230,000	51,000,000
1887	33,000,000	40,410,000	53,350,000
1888	33,175,000	43,020,000	59,195,000
1889	32,800,000	46,750,000	64,646,000
1890	32,845,000	57,225,000	70,465,000
1891	33,175,000	57,630,000	75,417,000
1892	33,000,000	55,563,000	82,101,000
1893	35,955,000	46,800,000	77,576,000
1894	39,500,000	31,422,000	64,000,000
1895	46,610,000	36,445,000	72,051,000
Totals	$830,660,000	$943,083,000	$1,214,751,000

APPROXIMATE STOCKS OF MONEY IN THE AGGREGATE AND PER CAPITA IN THE PRINCIPAL COUNTRIES OF THE WORLD.

Countries.	Population.	Stock of gold.	Stock of silver.	Paper Cur'ncy.	Per capita of circulation.	
					Gold.	Silver.
United States (a)	71,390,000	$600,100,000	$625,600,000	$383,300,000	$8.41	$8.77
United Kingdom	38,900,000	b580,000,000	115,000,000	c113,400,000	14.91	2.96
France	38,300,000	b850,000,000	487,900,000	c32,100,000	22.19	12.94
Germany	51,200,000	b625,000,000	215,000,000	c60,400,000	12.21	4.20
Belgium	6,300,000	b55,000,000	54,900,000	c65,400,000	8.73	8.71
Italy	30,700,000	c98,200,000	41,400,000	c191,800,000	3.20	1.35
Switzerland	3,000,000	c14,900,000	15,000,000	.....	4.97	5.00
Spain	17,500,000	b40,000,000	166,000,000	c83,700,000	2.28	9.49
Portugal	5,100,000	b38,000,000	24,800,000	c55,100,000	7.45	4.86
Austria-Hungary	43,500,000	b140,000,000	120,000,000	c204,300,000	3.22	2.76
Netherlands	4,700,000	c29,200,000	56,200,000	c28,600,000	6.21	11.96
Norway	2,000,000	b7,500,000	2,000,000	c3,800,000	3.75	1.00
Sweden	4,800,000	c8,000,000	4,800,000	c2,100,000	1.66	1.00
Denmark	2,300,000	c14,500,000	5,400,000	c5,400,000	6.30	2.35
Russia	126,000,000	b480,000,000	48,000,000	c539,000,000	3.80	.38
Turkey	22,000,000	b50,000,000	40,000,000	.....	2.27	1.82
Australia	4,700,000	b115,000,000	7,000,000	.....	24.47	1.49
Egypt	6,800,000	b120,000,000	15,000,000	.....	17.65	2.20
Mexico	12,160,000	b5,000,000	55,000,000	b2,000,000	.41	4.54
Cent. Amer. States	5,600,000	b500,000	12,000,000	c8,000,000	.09	2.14
South Amer. States	38,000,000	b40,000,000	30,000,000	b550,000,000	1.11	.87
Japan	41,100,000	c80,000,000	84,300,000	.....	1.95	2.05
India	296,000,000	.....	950,000,000	b37,000,000	....	3.21
China	360,000,000	.....	750,000,000	.....	....	2.08
Canada	4,800,000	b14,000,000	5,000,000	b29,000,000	2.92	1.04
Cuba	1,800,000	b18,000,000	1,500,000	.....	10.00	.83
Totals		4,068,800,000	4,070,500,000	2,436,500,000		

a July 1, 1896; all other countries, Jan. 1, 1895.
b Estimate, Bureau of the Mint.
c Information furnished through United States representatives.

Two centuries ago Sir W. Petty estimated the wealth of England at $1,250,000,000. Two centuries, therefore, has increased it forty-fold. But the chief additions have been made in the last fifty years, and we believe we are not far wrong in saying that the sum that is annually added to the United Kingdom amounts to $1,000,000,000, or in other words is nearly equal to its entire wealth at the time of the revolution of 1688.

From 1870 to 1880 there was added to our national wealth $20,000,000,000. Every hour adds $250,000 to our national wealth. Every twenty-four hours we are $6,000,000 wealthier.

The estimated true value of all kinds of property of the United States on January 1, 1891, was:

Real estate in cities and towns	$14,000,000,000
Real estate other than in cities and towns	13,000,000,000
Personal property (not hereinafter specified)	7,300,000,000
Railroads and their equipment	7,000,000,000
Manufactories, products of	5,000,000,000
Manufactories, capital invested in	3,000,000,000
Productions (including wool)	3,500,000,000
Property owned and money invested in foreign countries	3,100,000,000
Animals (domestic) on farms	2,480,000,000
Animals (domestic) in cities and towns	1,700,000,000
Public buildings, arsenals, war vessels, etc.	2,200,000,000
Money, gold and silver coin. $1,100,000,000	
Money, U. S. cur. and b'k notes 992,000,000	2,130,000,000
Money, foreign coin U. S. 38,000,000	
Public domain (at $1.25 per acre)	1,000,000,000
Mineral products (all descriptions)	590,000,000
Total value of all property	$66,000,000,000

The population in 1890 was 62,622,250; property per capita, $1,047.62. Assessed valuation of all property, $24,250,000,000; property per capita of assessed valuation, $384.92.

Mr. Gladstone has denominated this as a "wealth producing age;" and is reported as saying in a speech at Liverpool, "There are gentlemen before me who have witnessed a greater accumulation of wealth within the period of their lives than has been seen in all preceding times since the days of Julius Cæsar."

In *The Forum* for November, 1889, Mr. Thomas G. Shearman, the New York statistician, enumerates the different persons and corporations in America who are each owners of $20,000,000 or more. He says that "the average annual income of the richest 100 Americans, cannot be less than $1,200,000, and probably exceeds $1,500,000.

Rev. J. Strong, in his new book, *The New Era*, commenting on the above, says:

"If 100 workmen could earn each $1000 a year, they would have to work 1200 or 1500 years to earn as much as the annual income of these 100 richest Americans. And if a workman could earn $1000 a day he would have to work until he was 547 years old, and never take a day off before he could earn as much as some Americans are worth."

Mr. Shearman gives the names of seventy persons whose aggregate wealth is $2,700,000,000, an average of over $37,500,000 each. Although these are but a small share of the millionaires, he says a list of ten persons can be made whose wealth averages $100,000,000 each, and another list of one hundred persons whose wealth averages $25,000,000. "The richest dukes of England," he says, "fall below the average wealth of a dozen American citizens; while the greatest bankers, merchants and railway magnates of England cannot compare in wealth with many Americans." Mr. Shearman concludes that 25,000 persons own one-half of the wealth of the United States; and that the whole wealth of the country is practically owned by 250,000 persons, or one in sixty of the adult male population; and he predicts from the rapid concentration of wealth, that under the present conditions 50,000 people will practically own all the wealth of the country in thirty years—or less than one in 500 of the adult male population.

Chauncy Depew says that fifty men control the finances of this country and dictate its legislation.

General Booth, in his *Darkest England*, estimates that there are in England alone, 3,000,000, or "one-tenth" of the population, constantly impoverished and debased.

In France there are 300,000 thatched cabins with-

out a window, 1,800,000 houses with one window, and 1,500,000 houses with two windows. Out of 7,500,000 houses, more than 4,500,000 have less than five openings, including doors, and are cabins and thatched cottages, in which live nearly two-thirds of the population.

In England and Wales 100 persons own 4,000,000 acres. In England, in 1887, one-thirteenth of the people owned two-thirds of the national wealth.

Seventy persons own one-half of Scotland; 1700 own nine-tenths. Twelve persons own 4,346,000 acres.

In Ireland less than 800 persons own one-half the land; 402 members of the House of Lords own 14,250,012 acres, which rent for $57,865,630. The total number of tenant farmers in England, Ireland, Scotland and Wales, is 1,069,127, and of these Ireland furnishes 574,222 and England 314,804.

England's war debt is $3,600,000,000 and the English bondholders fatten on an interest of $312,004,360 annually drawn from the industrial population of that country.

In London relief was given to 88,164 paupers in one week. It takes 14,000 policemen to guard London's population.

The same conditions prevail all over Europe. A daily paper, speaking of the condition of Euro-

pean society, headed the article "The Wail of Poverty;" and it speaks of the "frightful sufferings of the poor throughout Germany," and quoting from a German paper said: "While there is plenty of carefully nourished game in the forests and in the domains of the aristocrats, the working men are allowed to die of hunger." Germany has her millionaires and vast landed estates. A French writer, describing the financial condition of his country, says:

"Jealous of one another, overseers and workmen seem associated together only for the sake of mutual injury. Not long since we saw the latter combining to compel manufacturers to raise their wages. But we see every day manufacturers taking advantage of the necessities of the poor, and obliging them to undergo labor so excessive as to destroy mind, soul and body."

He shows that the "princely fortune" made by the rich is done by robbing the poor. He claims that a spirit of covetous hoarding prevails, and all sorts of illegal schemes are resorted to to "make money."

In considering the rapid increase of wealth in our age it is necessary to take into account the various factors in producing it. The first is land. In any recording of the wealth of the world, *land* is a very important item; for land is the chief

factor in the production of wealth. Land becomes valuable as it is improved. And it never reaches its highest point of improvement until civilized man gets it in possession. Wealth is thus a result of labor applied to land, or the products of land. Land furnishes man the raw materials, and by labor he converts them into forms of usefulness.

As population increases and land is utilized, there is a constant upward tendency in land values. This increased value results entirely from the presence, industry, enterprise and skill of the whole community. Within the last two centuries nearly half of the earth's best land has been opened to civilized man. North and South America, Australia, and the larger part of the continent of Africa have thus but recently been available. And as population carries into these available regions the tools of civilization, the increase in their value is fabulous. The whole site of the city of New York, 300 years ago, would not have fetched $100, if, indeed, any one could have been found to give a title to it. To-day that amount would scarcely buy a square foot in some portions of the city.

One hundred years ago all Chicago could have been bought for farm land for a less sum than a small house plot can be bought there now. This is true of all the world where property is reckoned by the millions. All some people have had to do

was to sit still and see their wealth increase. Hence this ever-growing value of land to-day constitutes a source of private income greater than all other incomes from invested wealth. This steady increase of land values is called by political economists "the unearned increment of land."

The wealth of America has helped to make Europe rich. All the wealth of America is clear gain to the wealth of the world. The same increase in Australia and many parts of Asia and Africa has helped swell the sum total, and thus make the world enormously and fabulously wealthy in the last days. Land monopoly is one of the growing evils of the age in which we live. The reason why men monopolize land is because it pays. Some few months ago a lot of land was sold in the city of New York at the rate of $5,000,000 per acre. It is said that in New York and Chicago there is land that is held in the market at the rate of $10,000,000 per acre. A few years ago a lot of land was sold in London at a rate which per acre would bring $14,000,000.

This vast increase in wealth has taken place in the last century. The wealth of the mines and of the oil wells have contributed their share to the vast aggregate. Just think of the vast deposits of coal and iron, gold and silver, that have been discovered in the last few years. Even old ocean has

been yielding up its treasures to the use of man. The total number of fish (excluding shell-fish) landed on the coasts of England and Wales last year was 329,000 tons, of the declared value of $24,136,500. Wealth is increasing a thousand times faster than population, but not evenly.

The second is mechanical inventions. The wonderful machinery of our age helps create wealth by doing the work of thousands of men. Man has called in steam and electricity to his aid. Steam is his burden-bearer, and electricity carries his messages. All the wonderful inventions of our age have helped to increase the wealth of the world. The printing-press—what an army of scribes it draws pay for! It is estimated that the newspaper publishers in the United States spend annually $16,500,000 for news. There are 35,000 persons engaged upon editorial work on daily and weekly papers. The paper bill for the *New York World* is over $670,000 per annum. The press associations of the United States last year received by telegraph 1,800,000,000 words. The steam engine—what work it performs for man! What millions it earns in a year!

The railroads in the United States had, on Jan. 1, 1891, 163,420 miles of road, with a capitalization of $10,393,781,120; and the total revenue for the year was $1,199,722,053. According to Par-

liamentary returns the total traffic receipts of railways in the United Kingdom, of England, Ireland and Scotland, during 1893 amounted to $403,154,460; and the total working expenditure was $228,475,595, or 57 per cent. of the total traffic receipts. The looms and spindles run by steam—what wealth there is in them! The amount of cloth made in Europe and America amounting to over $1,000,000,000 a year! The sewing machine—how many millions by common needles it distances! The machines for turning out boots and shoes by the thousand an hour—what fortunes they make! The steam mower, the reaper, the thresher, and all farm machinery—what wealth there is in it! The electric telegraph—what fortunes it has made!

In the whole world there are 150,000 miles of submarine cable, representing $200,000,000 of capital, and there are 2,000,000 miles of overland wire representing $325,000,000 of capital. Sir John Pender, who owes his wealth to the development of ocean telegraphy, recently gave a *fete* at the Imperial Institute in London to commemorate the twenty-fifth anniversary of the establishment of telegraph communication with the East, at which he said: "Our company's nucleus twenty-five years ago was 900 miles of cable, and £260,000 [$1,300,000] of capital. Now it is 51,325 miles

of cables, and a capital representing nearly £15,000,000 sterling" [$75,000,000].

Look at all the other inventions, too numerous to mention, that have added to the wealth of the world! And the vast majority of these had no existence 100 years ago. Not only do they produce wealth, but they are of themselves articles of value. Inventors and manufacturers become enormously wealthy in a few years. Modern inventions have helped to increase, with lightning rapidity, the wealth of the world in these last days. It has made millionaires and consolidated capital more than any other one thing.

The third is world-wide markets. Once the home market was the only one for fresh fruits and vegetables and meat. Now, by means of rapid transportation and canning of goods, they may be sent all over the world. The fruit that once would have rotted on the trees, and the produce that would have perished in the fields, is now sent to cities hundreds of miles away. Californian fruit is now being sent to the London market, nearly 7,000 miles distant, whereas sixty years ago only a few people knew there was such a place. Fifty years ago it took months to get there; now it is only a pleasure trip of two weeks from London. In 1849 it was a wild, uncultivated stretch of land; to-day it occupies one of the foremost positions

in its horticultural and agricultural productions. What enormous sums it has added to the world's wealth.

Submarine telegraphy has helped to equalize trade throughout the world, and brought the consumer and the producer nearer together, enabling the producer to obtain a better market, and the consumer to benefit by international competition. It has helped to regulate the law of supply and demand. The fruit of the tropics are now found on the table of the Northerner, while the machinery he makes can be found with the Southerner. World-wide markets and universal exchange have developed the wealth of the world with unprecedented rapidity.

The competitive greed of capitalists engendered by the modern opportunities of making a fortune, has led to the consolidation of business interests, and the building up of gigantic trusts. By combining they are able, by reduction of expenses, to produce cheaper, and thus command a larger market, and, hence, make a fortune by creating a monopoly. Hence the world-wide markets of today, rendered possible by rapid transportation and communication, has not only helped to increase the wealth of the world, by stimulating production, but has tended toward the consolidation of wealth in the hands of the few.

When we consider the slow accumulations of thousands of years, with the wonderful increase of the last century, it seems as swift as a flash of lightning for suddenness and magnificence. The fairy tales of Aladdin are surpassed by realities. But despite its rapid increase, it is not evenly distributed. The many are in want, while the few have an abundance.

Henry George would never have written his *Progress and Poverty* if the modern increase of wealth had equally benefitted all. What he calls attention to is the existence of the wide gulf between the rich and poor; the juxtaposition in all civilized nations of the two extremes of exorbitant wealth and grinding poverty. He claims that the two stand together in relation of cause to effect; that it is the progress that has produced the want. In his own words, "All the increased wealth that progress brings goes but to build up great fortunes, to increase luxury, and to make sharper the contrast between the house of Have and the house of Want." According to him, all the improvements in productive power, labor-saving inventions, the contributions of science, every device by which wealth is multiplied, tend only to the widening of the chasm and the deeper impoverishment and degradation of the working portion of mankind.

Monopoly of land, Mr. George claims, is the

chief reason why modern progress has produced the evils of modern poverty. That the greater productiveness of labor, the increase of population, the extension of commerce, the multitudinous new wants and ever growing luxury of prosperous communities, which have all contributed to enhance the value of the soil, have made the land owner a master, and the laboring man his slave; that the new lands, before regarded as unimprovable, which are brought into use by our more highly skilled agriculture, and made valuable by labor has failed to benefit the laborer while it has made the land owner rich.

If there was not a combination of wealth oppressing the laboring man to-day, the Populist Party in the United States would not be clamoring for the nationalization of railroads, telegraphs and express companies, and the founding of governmental postal saving banks for the safe deposit of the people's money. They claim that $1,735,000,000, which now goes into the hands of a few capitalists, would revert to the people were their program to be carried out. Neither would all the governments of the Old World be threatened with anarchial revolution, the express purpose of which is the abolition of the capitalistic class, if no such condition, as portrayed by the prophet, existed there. In spite of the rapid increase of wealth in our age it has

not been evenly distributed, as the following facts will prove:

In the United States out of a total national wealth of $70,000,000,000, we find 31,000 people have more than one-half; 70 persons have $2,700,000,000; 200 persons $4,000,000,000; 182,000 families have $44,000,000,000; 15,000,000 of families have only $18,500,000,000. Thus 182,000 families own over twice as much as 15,000,000 of families do, while 31,000 people own over $30,000,000,000! A cartoon in a labor review paper represents "Capital obscuring the Capitol" at Washington by a huge edifice called "Trust Packing House," while underneath were the following lines: "The Tower of Babylon rebuilt by the trusts of our millionaires in defiance of all law, human and divine, already towers $2,000,000,000 high. They have made of the American flagstaff a commercial derrick, and of the halls of Congress and State Legislatures sepulchres of liberty."

There is the sugar trust with their $60,000,000, claiming a profit of $30,000,000 a year; the coal mine monopolists who by unlawful extortion cleared $41,000,000 in one year from the people; the beer syndicate with its $50,000,000, whose shares are held by professed Christians; also the Standard Oil Trust with its untold millions, and the glass trusts, the salt trusts, the grain corners, the rail-

road pools, and the commercial combinations, all heaping together treasure in the last days. Large fortunes tend to increase much more rapidly than small ones. Opportunities for large profits on colossal transactions are presented to millionaires.

Take the case of Claus Spreckles for example: He invested $3,000,000 in his Philadelphia Sugar Refinery. At the end of five years the Sugar Trust paid him $8,000,000 for it, and entered into an agreement not to compete with him on the Pacific Coast in the sale of sugar. The money kings of to-day know the cumulative power of great fortunes, and the tendency now is when one of the kings dies, not to divide the money among the heirs, but to keep it together that it may grow more rapidly. England has 200,000 landlords and 1,000,000 paupers. To these few people the millions of England pay a ground rent of £200,000,000 [$10,000,000,000] per annum. And for the right to live upon the soil of London the people of that city pay £16,000,000 [$80,000,000]. In the month of July, 1894, there were 93,352 paupers receiving aid from the government, in London alone. While it is estimated that there are over 100,000 absolutely homeless people in Great Britain, over 60,000 belong to London. General Booth, in his book, *Darkest England*, gives the following facts concerning its poverty:

"10,700 children died through neglect or violence last year (1890). There are known to be 3,000 sweater's dens in which 5,000 children are employed. Over 444 arrests for attempting suicide —life having become too unbearable a burden— in one year.

In the recent statistics published by the government it was shown that there were 24 paupers in every 1,000 of the inhabitants of England. In December, 1893, there were 106,376 paupers in London. It is a curious fact that the proportion of paupers to population is smaller in London than throughout the rest of England and Wales. But these figures are of the pauperism only that comes to official notice, while the record takes no account of the vast amount of poverty that is relieved by private charity, and other than government sources. But thousands refuse to seek aid for fear of being sent to the workhouse. The coroner's returns show that many unfortunates have died of *actual starvation* rather than apply for public aid. More than a dozen such cases were reported in London last year.

It is estimated that the charitable bequests in London every year exceed $5,000,000. But the charitable endowments of any of the European countries have not kept pace with the increase of wealth. In 1837 the endowments of Great Britain

were £42,000,000; the wealth was £4,100,000,000. In 1876 the wealth had risen to £8,050,000,000; the endowments to £51,000,000. In the first seven months of the present year four wills have been reported (for English death duties) each disposing of more than $5,000,000. Nine other wills with personalty between $1,000,000, and $5,000,000 have also been reported. The whole thirteen represent a total of $52,022,375.

It is estimated that the wealthy people of England spend annually on pictures at least $9,000,000. The sum spent for single pictures is enormous. Many pictures bring as high as $60,000 or $70,000. And some have sold for $100,000 or even $200,000.

One writer on incomes, gives the following list of annual incomes in England:

79 people	$250,000
1,240 people	100,000
162,928 people	800
6,000,000 people	85
Gross national earning	$6,750,000,000
Amount paid in rent	1,100,000,000
Amount paid in interest	1,350,000,000
Salaries of middle classes and profits of employers, etc	1,800,000,000
Wages of the working classes	2,500,000,000

The workers earn $6,750,000,000. Of that the rich take in rent and interest $2,450,000,000; and the rich and middle classes take $1,800,000,000

more, or a total of $4,250,000,000, leaving for the working classes a little more than one-third, $2,-500,000,000. Thus one-eighth of the population get $4,250,000,000, while seventh-eighths get only $2,250,000,000. Out of every five dollars earned the idle rich received three dollars and a half, and the industrious poor one dollar and a half!

In the *Arena* for Dec., 1896, Mr. E. Pomeroy, gives an interesting article on "The Concentration of Wealth" with diagrams. He gives a classified table containing the registered number of deaths, of men over twenty-five years old, in England, for a period of five years. We submit the table, with his comments, to our readers:

NUMBER OF DEATHS OF MALES OVER 25 YEARS OF AGE, IN ENGLAND, FOR FIVE YEARS, AND PER CENT. OF WEALTH.

Class.	Average Wealth.	Number.	Population Percentage.	Aggregate Wealth.	Wealth Percentage.
No. 1. Property nothing	.....	459,694	56.723	.....	.....
No. 2. Under $500	$279.50	93,369	11.521	$26,090,000	.617
No. 3. Under $1,500	964.00	91,175	11.250	87,900,000	2.077
No. 4. $500 to $5,000	2,461.00	87,936	10.852	216,400,000	5.113
No. 5. $5,000 to $50,000	16,251.50	64,307	7.935	1,045,070,000	24.693
No. 6. $50,000 to $1,250,000	167,433.50	13,706	1.691	2,294,845,000	54.223
No. 7. Over $1,250,000	2,475,727.00	227	.028	561,990,000	13.277
Totals and Averages.....	$5,222.50	810,414	100.000	$4,232,295,000	100.000

"What is to be specially noticed about this table is not, either the number of people who have died in this period nor their aggregate wealth, but the percentages. These percentages clearly show the distribution of wealth in England. This table extends over a period of five years, so that local variations, like the death of one person of towering fortune, are almost entirely eliminated. It is official, and the facts were gathered for an entirely different purpose, so that the statistics have not been doctored, as is sometimes charged in this country. In my opinion, it is an underestimate of the concentration of wealth in Great Britain; and yet the facts are startling. Over 56 per cent. own nothing; and if we add the three first classes together, we have nearly 80 per cent. owning less than 3 per cent., and then a little over 20 per cent. owning over 97 per cent.; if we add the first four classes together, we have over 90 per cent. of the people owning less than 8 per cent. of the wealth of the country, and under 10 per cent. owning 92 per cent.; and if we take the last two classes, we find that less than one-fiftieth of the people own over two-thirds of the wealth; and then look at that last class of millionaires, numbering less than three one-hundredths of one per cent., and yet owning over 13 per cent. of the wealth! The danger in Great Britain is imminent."

Of the 5,000,000 inhabitants of London more than 1,000,000 have to live on less than six dollars a week for each family; while more than 300,000 live in chronic poverty, and 50,000 school children do not get more than one meal a day. The amount of money held by the various London banks is about £230,000,000, or $1,050,000,000. A Liverpool soap maker receives an annual income of $1,000,000, besides spending $1,000,000 in advertising.

Lord Penrhyn receives $500,000 a year from the sale of slates; Lord Windsor gets $350,000 a year from the sale of coal. The Earl of Feversham gets $250,000 a year. Earl Fitzwilliam has an annual income of $500,000 from his mines. One Scotch nobleman and his family receive $1,500,000 a year from their mines. The Marquis of Londonderry has a rent roll of $915,000 a year. The Marquis of Salisbury owns five acres of land around Charring Cross, London, whose rental value is fixed in the millions. The famous Rothschild family is worth over $2,000,000,000. The Duke of Buccleuch possesses one of the most valuable estates in England. He owns between 4000 and 5000 acres, fetching an income of $1,225,000 a year.

The Duke of Hamilton receives $600,000 a year in royalties from his Scotch mines. The Bairds of

Scotland have accumulated over $100,000,000 out of their coal mines in the last few years, while they pay four dollars a week to the miners who struck for higher wages in 1894.

In the first seven months of 1894 there were reported in England four wills, each disposing of over $5,000,000: those of Algernon Peckover, banker, $5,816,435; Sir Archibald Orr Ewing, turkey-red dyer, $5,386,175; Henry Page, maltster, $5,392,405; Sir Gilbert Greenall, brewer, $5,091,875; making a total of $21,686,890. Nine wills with personalty between $500,000 and $1,000,000 have also been reported for a total of $30,335,485, making in all $52,022,375.

The following I clipped from a London weekly paper in Aug., 1894, the article was entitled:

"Light and Shade."

"AM I MY BROTHER'S KEEPER?"

MILLIONS AND MITES.

The late Sir Andrew Barclay began life as a public house manager, and ended it as a brewer. He left at his death realty and personalty to the extent of about £3,000,000 [$15,000,000].

Edward Pace, a carpenter, had been long out of work. Some time ago he pawned his tools and disappeared. A few days ago he turned up at his home, borrowed a penny, bought poison, laid down on the hearth, and died.

The grand old teaching, "Thou shalt love thy

neighbor as thyself," is still supposed to hold good. It is difficult, however, to see much of it in practice.

TOMBS.

The tomb of the Duke of Hamilton, says *Answers*, is the finest in Great Britain, and cost over £200,000.

The tomb of W. G. Neale will cost but a few shillings. He was only thirty-eight, and a litho-stone grinder. He was out of work and lived with his married brother and his sisters. The girls lost their employment through the firm's bankruptcy, and Neale, no longer wishing to be a burden, hanged himself.

The duke's tomb is built out of the industry of such men as Neale, who, if the wealth of the nation were expended as it should be, would with others be living, prosperous and happy, a benefit to the nation. As it is, the nation will have to pay for his burial.

MARBLE FOR COWS—POISON FOR WORKERS.

The Duchess of Hamilton milks her own cows, and makes the butter for her guests' table. The cow-house is built of *marble*, and cost a large sum of money. The duchess has had a special pair of gloves made for milking purposes.

Charles Cotier, brass finisher, used for his business cyanide of potassium, a deadly poison. Worn out with seeking for work, and being told he was too old, he drank the poison, and ended his earthly sufferings.

How much better to be a cow owned by a duchess, than to be an ordinary human being!

DUKE AND WORKER.

It is reported that the Duke of Devonshire has had an offer for his mansion in Piccadilly, and that the figure is no less a sum than £700,000 [$3,500,000].

On Tuesday last a man named Smith committed suicide. He had sold the last piece of furniture to buy bread. Starvation stared the family in the face, and the wife had gone to seek relief for the five children at the hands of the parish.

Fully nine-tenths of the money offered the duke for this property may be set down as value given to it by the community, and should rightly belong to it. And yet there are some who assert that a more reasonable distribution of the world's wealth is robbery!

"NORFOLK" VS. LANCASHIRE

The Duke of Norfolk, it is said, receives yearly in rents from his estates in London and elsewhere £169,000 [$845,000].

The case of Thomas Brennan, the Lancashire musician, is somewhat different. He has lately been in such poor circumstances that he has had to live on next to nothing. Finding he could not do it, he jumped off a Cheshire Line's Bridge, and killed himself.

And yet the government fails to tax land values from which our wealthy dukes derive the greatest

part of their income, and which would do more than any other reform to revive industry and bring food to suffering millions.

RICH MEN'S STABLES VS. POVERTY PENS.

Lord Shrewsbury spent £30,000 [$150,000] on his stables at Ingestre Hall. They contain fifty-two stalls and an equine hospital.

Sir David Solomon's stables at Broomhill, near Tunbridge Wells, are divided into three sections, each accommodating seven horses. The whole are inclosed in a splendid red-brick building, with stone dressings, which was designed by Sir David's own architect. The stalls and loose boxes are richly ornamented in teak, and each is lighted with electricity; there is also a constant supply of hot and cold water throughout. Sir

The Sanitary Commission, speaking of the cottages of the poor agriculturalists of England and Wales, said: "There is seldom but one bedroom for the use of the whole family, having no subdivisions so as to admit of the separation of the sexes." "They are an offence against moral decency, and sanitary wholesomeness, and they constitute a reproach to this enlightened age and country."

This is the state of affairs where the agricultural laborer occupies what in polite parlance is called a domicile of his own. His plight seems to be still worse if he has the misfortune to be housed by the farmer for whom he works. In some districts the men are quartered over a stable or cow-house, in a compartment which is often only partially separated from the rest of the loft. Even at the present day the bed is only the body of an old cart filled with straw; and where beds are provided the bedclothes are sometimes washed only once in six

David Solomon spent £28,000 [$140,000] on his stables, which are fitted with porcelain-lined drains, marquetry ceilings and gun metal ornamentation.

months; no sanitary utensils are supplied, and the men often go to bed in their working clothes, without taking off even their boots. Where a different system prevails and the farm servants occupy rooms in the farmhouse the accommodation is said to be very limited, many complaints being made of the want of proper partitions for effectually separating the sexes.

When horses are better cared for than men civilization is not advancing.

"Is it well that while we range with science, glorying in the Time,
City children soak and blacken soul and sense in city slime?
There among the glooming alleys progress halts on palsied feet;
And crime and hunger cast our maidens by the thousands on the street:
There the master scrimps his haggard seamstress of her daily bread,
And there a single sordid attic holds the living and the dead:
There the smouldering fire of fever creeps across the rotted floor,
And the crowded couch of incest in the warrens of the poor."
—ALFRED TENNYSON.

The following graphic poem, entitled "The Day is Coming," aptly sets forth the evils of capitalism. It is from the pen of Wm. Morris:

Come hither, lads, and hearken, for a tale there is to tell,
Of the wonderful days a-coming when all shall be better than well.

And the tale shall be told of a country, a land in the midst of the sea,
And folk shall call it England in the days that are going to be.

There more than one in a thousand in the days that are yet to come
Shall have some hope of the morrow, some joy of the ancient home.

For then — laugh not, but listen to this strange tale of mine—
All folk that are in England shall be better lodged than swine.

Then a man shall work and bethink him, and rejoice in the deeds of his hand,
Nor yet come home in the even too faint and weary to stand.

Men in that time a-coming shall work and have no fear
For to-morrow's lack of earning and the hunger-wolf anear.

I tell you this for a wonder, that no man then shall be glad
Of his fellow's fall and mishap to snatch at the work he had.

For that which the worker winneth shall then be his indeed,
Nor shall half be reaped for nothing by him that sowed no seed.

O strange new wonderful justice! But for whom shall we gather the gain?
For ourselves and for each of our fellows, and no hand shall labor in vain.

Then all *mine* and all *thine* shall be *ours*, and no more shall any man crave
For riches that serve for nothing but to fetter a friend for a slave.

* * * * * * * * *

O why and for what are we waiting? while our brothers droop
and die,
And on every wind of the heavens a wasted life goes by.

How long shall they reproach us where crowd on crowd they
dwell,
Poor ghosts of the wicked city, the gold-crushed hungry hell?

* * * * * * * * *

It is we must answer and hasten, and open wide the door
For the rich man's hurrying terror, and the slow-foot hope
of the poor.

Yea, the voiceless wrath of the wretched, and their unlearned
discontent,
We must give it voice and wisdom till the waiting-tide be
spent.

Come, then, since all things call us, the living and the dead,
And o'er the weltering tangle a glimmering light is shed.

* * * * * * * * *

Come, join in the only battle wherein no man can fail,
Where whoso fadeth and dieth, yet his deed shall still pre-
vail.

THERE MUST BE SOMETHING WRONG.

When earth produces, free and fair,
The golden, waving corn,
When fragrant fruits perfume the air,
And fleecy flocks are shorn;
Whilst thousands move with aching head
And sing the ceaseless song:
"We starve—we die—oh give us bread!"
There must be something wrong.

When wealth is wrought as seasons roll,
From far off fruitful soil;
When luxury, from pole to pole,
Reaps fruit of human toil:
When, from a thousand, one alone
In plenty rolls along;
The others only gnaw the bone—
There must be something wrong.

And production never ends,
The earth is yielding ever;
A copious harvest oft begins,
But distribution never;
When toiling millions toil to fill
The wealthy coffers strong;
When hands are crushed that work and till;
There must be something wrong.

When poor men's tables waste away
With barrenness and drought,
There must be something in the way
That's worth the finding out.
With surfeit one great table bends,
While numbers move along,
With scarce a crust their board extends—
There MUST be something wrong.

Such colossal fortunes, such hoarding of treasure, such combinations of wealth—with such rapid increase of poverty—was never witnessed before. Our age alone fits the prophetic mould.

INDUSTRIAL slavery and political freedom make a sorry looking team.

THE CAPITALIST'S heaven proves to be the laborer's hell.

MODERN trusts are not to be trusted when they claim to have the good of the people at heart.

INDUSTRIAL slavery is the dark shadow of an eclipse o'er the sky of civilization.

HARD times for the poor generally means a soft snap for the man who gains his wealth by speculative fraud.

CHAPTER IV

SLAVES OF GOLD: OR, THE WAR FOR WAGES

"*The hire of the laborers . . . kept back by fraud.*"—Jas. 5 : 4.

"*Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that uses his neighbor's services without wages, and giveth him not for his work.*"—Jer. 22 : 13.

"*Oppress not . . . the poor.*"—Zech. 7 : 10.

"*Those that oppress the hireling in his wages.*"—Mal. 3 : 5.

"*Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath.*"—Zeph. 1 : 18.

CHAPTER IV

THE night of industrial serfdom is slowly settling down upon the toiling masses. Poverty treads upon the heels of wealth. Pauperism is the shadow cast by modern prosperity. The struggle for bread grows more desperate as the days go by. The current events of the times indicate that the conflict between labor and capital, as the trouble of wage workers with employers is usually called, is almost unceasing. In fact, it has grown into a regular warfare—organized labor fighting organized capital. The toiling masses are asserting their rights. Some are going to extremes, and using injustice to obtain justice. Men who are overworked and underpaid, to satisfy monopolistic greed, are struggling to the top. Colossal fortunes, towering like mountain peaks above the plains of poverty, are objects of hatred and envy. The new conditions of social and commercial life makes the labor problem one of the most important of the nineteenth century.

"Two thousand years ago, when the water-wheel was first introduced into Europe from the East, a Greek poet (Antiparos), in some verses which have come down to us, sang this song of the triumph of labor:

"'O laborers! who turn the millstone,
Spare your hands and sleep in peace.
In vain the shrill voice of the cock shall hail the daylight; sleep on.
By order of Demeter, your labor shall be done for you by the water-nymphs.
Shining and light, they shall leap upon the wheel as it revolves.
They shall drag around the axle with its spokes, and put in motion the great millstone which turns round and round.
Live ye the happy life of your fathers, and enjoy, without irksome toil, the blessings which the goddess showers upon you!'

"A hundred years ago, when the inventions of Watt and Arkwright were transforming, by the introduction of steam power, the manufacturing industries of England, and a new epoch of social happiness seemed about to open for the world of labor, an English poet might have sung the same song as that of his Greek brother. And yet to-day the triumph song of labor has been changed into the bitter cry of outcast thousands. After two thousand years the economic millennium still seems as far off as ever it was. Machinery, it is true, has multiplied riches and created leisure. But who

are those who enjoy them? Here is the great practical problem of modern life. In all the countries of Christendom this is the most perplexing subject with which modern society has to deal. 'Give us this day our daily bread!' is the cry, too often the despairing cry, of the modern workman."

THE CRY OF THE LABORERS.

"Among other things that have come as the result of the 'sharp stroke' by a leading St. Louis newspaper, a letter has been received from a Chicago workingman. He writes as a Christian, and voices the feeling of countless thousands throughout the country.

"Nor can we wonder at the unrest, and bitterness, and retaliation, and revenge that surge in the breasts of the poor, when they see the pride, and greed, and selfishness, and rascality of the plutocrats. The granddaughter of old Vanderbilt, who less than seventy years ago worked for two dollars a day as a stoker, and then by 'smart speculation' acquired a fortune, so that she paid millions for her title as a duchess, and decorated the building in which she was married by an outlay of $400,000 in flowers, and roses, and shrubbery, only indicates the *folly* that is on the one side, and the *fury* on the other.

"The letter gives it as follows: 'I see by this

morning's *Chicago Tribune*, you are represented as making a prediction concerning the industrial state of the country. Thank God for the man who dares speak the truth, and it is most timely. There are thousands upon thousands of honest workingmen in this sin-cursed city, who cannot get a day's work, the rich getting richer, and the poor getting poorer all the time. . . . O my God, my God, hear the cry of thy people, who cry day and night unto thee! We do not want charity, but only work; and if you knew of our desolate homes, where we are often hard pushed to supply the need of our wives and children, and cannot tell which way to turn, you would pity us more than you do. May God be pleased to help us and that right speedily.'"—*Truth, July, 1896.*

Says Rev. C. O. Brown, in his work, *Labor Troubles:*

"Some time ago I clipped the following item from one of the Chicago papers. It was headed:

'HEATHENISM IN CHICAGO.'

"'How can a man who earns one dollar a day pay six dollars a month rent, clothe, feed and care for a sick wife and six children? We hate to see a horse pull until he falls under the whip. What about a man tugging at such a load, year in and year out, with no one to lend a hand? But the

women—the curse always falls most heavily upon them. On the south side the other day a woman was found on the floor beside her sewing machine in a fainting fit. She had been trying to finish a job of twenty-six cloaks, for the making of which she was to receive twenty-six dollars—one dollar a cloak! A poor neighbor helped to bring her to, and got her on the bed, and then finished the cloaks for her. Did the sick woman get the twenty-six dollars, to pay her rent and buy food, for lack of which her strength had given way? Not one cent of it. The firm refused to pay her anything because the finishing was not done by herself. "The Lord have mercy upon them," said the visitor, "I never saw a human being so full of bitterness as was that poor sewing woman." At last she gave a great lurch of soul, to get out of the trough of the sea, and keep her little craft from going straight to the bottom. "Well," she gasped, "God lives, and he is just—and he cares—even for me."'"

Under our present social system labor has to struggle for an existence. Competition is the cannabalism of commerce. Monopoly in land prevents access to the soil. The owner of the land is the master of those who must get his leave to work it, or live upon it. Monopoly in machinery makes the laborer a mere cog in the money-making machine of capitalism. Machinery increases

the wealth of the owner and lessens the chances of the laborer. It gives increased power to the capitalist, and makes the laborer a slave. Monopoly of mines puts the raw materials of nature in the hands of a few. Monopoly of money makes the borrower of capital the tool of the capitalist.

THE DEFRAUDED LABORER.

There was to be an unjust defraudment of the poor laborer: keeping back from the toiling masses the proper equivalent for services rendered:

"Behold, the hire of the laborers who have reaped down your fields, *which is of you kept back by fraud*, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth" (Jas. 5 : 4).

The chief grievance of the laboring classes today is the inequitable distribution of wealth, every dollar of which is the product of labor, either mental or muscular. The producing classes do not receive the proper equivalent for their toil. They reap down the fields for speculators; they build railroads for capitalists; they run manufactories for corporations; they delve in the mines for monopolists; and only make barely enough to live, while their employers amass princely fortunes out of their toil. The selfish and unprincipled capitalists and monopolists are the worst thieves.

in the land. They steal more from the people than all the sneak thieves, burglars, defaulters and embezzlers combined. The golden rule is ignored by the employer of labor. The obligations of brotherhood are repudiated. The tendency of our age is to turn the laborer into a mere machine, and forget that he is a man. In some manufactories the employer would consider it degrading to speak to his hired men. These men, mere machines, holding their places as long as they are any good, are in their old age thrown out on cold charity, when they must either beg or go to the poor house to end their miserable existence. This is the result of starvation wages. If the laborer received his just dues from his work, he would be able to end his life in comfort and ease. The ambitious laborer does not look kindly toward such an end, and, as a result, we have the frequent strikes, lockouts and labor riots, all over the civilized world. These all reveal the fact that the question of the just amount of wages paid by the employer is the chief cause of dispute between them. Here is the conflict, and it can never be done away with so long as circumstances remain as they are at present.

Everywhere we find capital and labor arrayed against each other. While the shops and factories apparently move along as usual, there is from

time to time an uprising among the laborers. There is no denying the fact that labor is becoming more thoroughly organized every day. This is likewise true of capital, and the contest which results grows more intense every year. Capitalists, to satisfy selfish greed and to put the laboring man at a disadvantage, were the first to organize, and workingmen had to organize for mutual protection, at first, but later for retaliation. Both organize for selfish purposes—to gain an undue advantage of the other. The workingmen declare that they are defrauded out of an equitable proportion of the increase of wealth. They claim that while the capitalists are amassing vast fortunes, they are reduced to want and starvation. They are now denouncing the injustice of the wage system, and asking for a fairer share of the proceeds. The rights of labor are coming to the front. The wage earner has become enlightened, and in consequence thereof, knows what his rights are.

In their battle for bread the laborers demand the following things:

1. More wages and more time. More wages to obtain more comforts, and more time to enjoy them.

2. A change in the wage system that will insure the laborer a fair remuneration for his toil,

and prevent the rich capitalist from living by and on the labor of others.

3. The suppression of governmental favoritism toward the rich, and the enactment of such laws as will secure the laborer from tyrannical acts of capital.

4. The abolition of the feudal land system, and the private ownership of railroads and telegraphs, as a means of preventing the rich from swallowing up the inheritance of the poor of the land, and counteracting the injurious consequences to the community of individuals amassing large landed property and controlling necessities.

5. An adjustment of the wage system so that wages shall represent the earnings and not the necessities of labor; thus melting the profit upon labor out of existence, and making coöperation or self-employed labor, the natural and logical step from wage slavery to free labor.

The condition of laboring men in the United States of America is better than in any other country on the face of the civilized world, and yet here there is a deep undercurrent of unrest and dissatisfaction. The capitalist is called "*The rich robber*," and the day laborer "*his poor victim.*" An article in the *Twentieth Century* says:

"The capital stock of the leading industrial trusts aggregates $1,500,000,000. Dividends and

surplus reported during the year make the surplus value *filched from labor* exceed ten per cent. of this capital! Operating expenses, including salaries to useless officials, and bribery funds and appropriations used to bull the stock market — a useless expense of perhaps ten per cent. more — making a tribute of nearly $300,000,000 levied upon the producer and consumer for the benefit of the stockholder and official."

And yet these men had all the hard work done at the minimum cost. Thousands of men are forced to work for as low wages as fifty cents a day and support their families. One dollar a day is the average for factory help in the East, while the owners clear hundreds of dollars. A few years ago an Eastern corporation reduced the wages of its common laborers from $1.50 to $1.25, while its president was receiving $75,000 per year, without any reduction of salary. In Massachusetts a large manufacturing firm reduced the wages of the largest class of its operatives from ninety cents per day to sixty-five cents, while the general manager was getting $83.00 per day without any reduction.

Says Rev. Washington Gladden, in his book, *Applied Christianity:*

"The Christian economists of America are confronting a great problem. The wealth of the

country is increasing at a prodigious rate. Every census shows the population multiplying, and wealth multiplying much faster than the population." After giving statistics of the amount and increase of wealth, and the causes of its increase, he remarks:

"How is this growing wealth divided? Is it rightly or wrongly divided? If it is wrongly divided, has the Christian moralist anything to say about a better way? Christianity, as we have seen, has much to do with the production of wealth; has it anything to do with its distribution?

"We saw a little while ago that there is enough wealth in the country so that, if it were equally divided, there would be for each person $814; a family of six persons would have, say, something less than $5000 worth of property, of one sort or another. But the wealth of the country is not equally divided. One man recently exhibited evidences of wealth amounting to $73,000,000, and said that this was only part of his estate. If the property of the country were divided into shares as big as this, it would hardly go round; in fact, about 500 or 600 men would own it all, and there would be more than 50,000,000 of us who would not have a penny apiece. We shall all agree that this would not be a judicious distribution. Yet there are quite a number of persons in this country who count their

gains by ten of millions, and hundreds who count by millions. If any one will take pains to find out how many millionaires there were in the United States forty years ago, he will get a vivid idea of the increase of wealth. Besides this considerable and constantly growing class of the very rich, there are thousands who have attained to competence, and even to opulence, who are able to live in elegance, without labor, on their accumulations. Then comes a larger class of the well-to-do, who by combining the income from their savings with moderate earnings are able to live in comfort, and even to allow themselves many luxuries. It is impossible to draw the line between the rich and the poor; but as we descend the scale of material possessions, we come next upon a large class of those commonly called poor, who live in a measure of comfort, and who have attained to some degree of independence, who earn a decent livelihood and have a few hundred dollars invested in a dwelling or in the savings-bank or in a life insurance.

"Below these still, there is another large class of the really poor, of those whose earnings are small, whose life is comfortless, who have nothing laid by, who are often coming to want, many of whom frequently become a charge upon society, either through their failure to fulfill their contracts or

through their receipt of public or private charity. This class of the very poor—those who are just on the borders of pauperism or fairly over the borders—is rapidly growing. Wealth is increasing very fast; poverty, even pauperism, is increasing still more rapidly.

"'Unpleasant as it may be to admit it,' says a late writer, 'it is at last becoming evident that the enormous increase in productive power which has marked the present century, and is still going on with accelerating ratio, has no tendency to extirpate poverty, or to lighten the burdens of those compelled to toil. It simply widens the gulf between Dives and Lazarus, and makes the struggle for existence more intense. The march of invention has clothed mankind with powers of which, a century ago, the boldest imagination could not have dreamed. But in factories where labor-saving machinery has reached its most wonderful development, little children are at work; wherever the new forces are anything like fully utilized, large classes are maintained by charity, or live on the verge of recourse to it. . . . In the United States it is clear that squalor and misery, and the vices and crimes that spring from them, everywhere increase as the village grows to the city, and the march of development brings the advantages of the improved methods of production and exchange. It is in

the older and richer sections of the Union that pauperism and distress among the working classes are becoming most painfully apparent.'[1]

"These words of Mr. Henry George are not overstatements of the fact. We may say what we please about Mr. George's explanation of the fact; for my own part I do not regard it as a sufficient explanation; but the most orthodox political economists, Mr. David A. Wells, for example, have borne testimony to the truth which Mr. George thus emphasizes.

"Plainly there is something out of joint in our machinery of distribution, or this state of things could not be. During the past fourteen years the wealth of this nation has increased much faster than the population, but the people who work for wages are little if any better off than they were fourteen years ago. It is doubtful whether the average yearly wages of the mechanic, the laborer, or the operative will purchase for him more of the necessaries of life now than at that time. At any rate, the gain, if gain there has been, must be very slight. What is true of the wage-laborer is true, also, of the small trader who subsists upon the laborer's patronage, and also quite largely of clerks and of teachers, as well as of those professional men whose services are chiefly in request among

[1] Progress and Poverty, pp. 7–9.

the poorer classes. There is a considerable class in the community whose fortunes are closely linked with those of the wage-laborers.

"This, then, is the existing state of things. The production of wealth in the country increases enormously year by year; the workingman's share of what is produced, and the share of those economically affiliated with the workingman, increases very slowly. This is exactly what Professor Cairnes laid down, some years ago, as the law governing the present industrial system—'a constant growth of the national capital, with a nearly equally constant decline in the *proportion* of capital which goes to support productive labor.' And the result of this, as he points out, must be 'a harsh separation of classes, combined with those glaring inequalities in the distribution of wealth, which most people will agree are among the chief elements of our social instability.' And Professor Henry Carter Adams has lately declared it to be a fact that 'the benefits of the present civilization are not impartially distributed, and that the laborer of to-day, as compared with the non-laboring classes, holds a relatively inferior position to that maintained in former times. The laborer himself interprets this to mean that the principle of distribution which modern society has adopted is unfair to him.' By 'former times,' I suppose

that Professor Adams means fifty years ago, and not five hundred. Five centuries ago the laborer was commonly a slave. But as compared with recent years, the laborer's *relative* position in society is certainly lower than formerly. Great as the inequality now is, Professor Cairnes says that under the present industrial system it is sure to increase; that 'the rich will be growing richer, and the poor, at least relatively, poorer.'

"What has the Christian moralist to say about this state of things? He is bound to say that it is a bad state of things and must somehow be reformed. He is bound to declare that the 'laborer is worthy of his hire'; that, in the words of the apostle Paul, 'the husbandman that laboreth must be the first to partake of the fruits.' The broad equities of Christ's rule demand that this great increase of wealth be made, somehow, to inure to the benefit, in a far larger degree, of the people by whose labor it is produced. He will not deny that the capitalist should have a fair reward for his prudence and his abstinence; he will not refuse to the 'undertaker,' the *entrepreneur*, the organizer of labor, who stands between capitalist and laborer, enabling them to combine in the production of wealth, that large reward to which his superior intelligence and experience entitle him; but he will still insist that the workman ought to have a

larger share than he is getting now of the wealth that grows so rapidly under his hands."

The idle rich and the idle poor are two dangerous elements in society. One is corruptive, the other is irruptive; the one is a social pestilence, the other a political earthquake. Both are destructive. The current coin which God intended all men to pay for the treasures of the Universe is honest toil. It is the price of both the necessaries and luxuries of life. But in order to earn a living one must have a chance to work. This is the most favored country in the world, and yet here many are denied their inherent right—the chance to work. There has been for the last few years, on an average, in this prosperous country a round million of men—a vast army—constantly tramping the streets of city and country in search of work. During the present financial stringency it has swelled up to 3,000,000, or more. These multitudinous throngs of idle men are not in the main composed of the lazy, the shiftless, the indolent. They are not mere beggars, shiftless tramps, skirks, bummers, strikers, vagrants or vagabonds. Many of them are skilled artisans, intelligent mechanics, honest laborers, and respectable citizens; yet they are idlers. They desire work. They are not idle from choice. They tramp the streets day after day in search of employment, until footsore

and weary. They are eager for work, and often heart-sick because they cannot get it. They are involuntary idlers, and as such are deserving of sympathy, commiseration and assistance. The flood of uninvited poverty is constantly rising. There must be something radically wrong in our social system, when an ever increasing number find there is no adequate provision to give them an opportunity to earn a living. The reason why every man has an inalienable right to work is because *he has a right to live*, and life can only be sustained by work.

But Labor is treated as a commodity of the market. This fallacy is the curse of the industrial world. Labor is not a commodity at all. It is not a product. It is not a tangible thing, like the product of the fields, mines and shops. Labor is not to be identified with the things it produces. Labor is part of the laborer, it is the man in action. There can be no labor apart from the man who labors. *Therefore, to put Labor on the market for sale, is to put the man who labors on sale.* It is nothing less than licensed slavery. Thus the man who deals in Labor deals in men. Our modern wage system treats Labor as a product—a thing to be bought or sold like any other product —instead of recognizing the fact that it is an attribute of man, given by God, for the benefit of

the individual. There can be no settlement of the strife between Labor and Capital, until men recognize the equal rights of all producers in all the products of Labor.

There is a specific wealth and pauperism that belong to, and are characteristic of our modern civilization. Bitter cries for bread are heard from every quarter. The piteous wail of hunger, from the hovels of poverty, commingles with the sound of revelry from the mansions of the rich. Merchant kings lock up their millions in safety-vaults, where it can do no one any good, while in the next block squalid poverty and ghastly destitution hold sway. The temples of trade, where fabulous gains are made, only serve to hide the rows of tenements where the huddled thousands eke out a bare existence. The juggernaut of greed crushes out hope, ambition and even life itself. The law of equity is forgotten. The poor laborer is forced to sell his day's labor to-day, or starve to-morrow, while the employer, who can wait to buy Labor till starvation fixes the wages, is enabled to enrich himself by robbing the workingman. Thus the employer becomes a despot and the employe a slave.

While Labor produces all the wealth of the world, the laborer receives only as much as will keep him in the poorest condition of life to which

he can be crowded down, for the shortest number of years. He makes civilization possible, yet must live like a brute. When he has work he is a slave; when he is out of work he is a tramp—an outlaw to be shunned. When they gaze upon the palaces of wealth—the homes of railroad kings, mine emperors, cotton lords, steel barons and merchant princes—and contrast their wide lawns, where flowers bloom and fountains sing, where stately porches frown, aud marble steps gleam in the sunlight, where gay chandeliers light up the brilliant rooms, with their Brussels carpets and upholstered chairs, where their wives and daughters, clad in silks and bedecked with jewels, live in wanton pleasure in a home where art challenges nature, and want is unknown—with their homes in the tenement-houses, in the back slums and alleys of the city, where sewer-gas and decaying matter poison the air, where the wife is forced from home to help support and provide for the household, where one baby has to tend another, where all the arts and comforts of life never come—the laboring men grow desperate and clamor for a change.

The extremes of wealth and poverty threaten all the leading governments of the world. The situation grows alarming. Religious aristocracy is driving the working men from the churches. The pulpit

has become so aristocratic that it considers itself above the toiling masses. Gorgeous temples, where the devotees of mammon may go and listen to philosophical essays, slightly tinctured with gospel truth, are only an eyesore to the poverty-stricken hordes, who, rather than enter a church where they believe they and their families would not be welcome, owing to the plainness of their attire, seek consolation in the saloon. In the great cities, where the church ought to put forth its greatest efforts to rescue those in the social slums, the wealth is wasted in erecting edifices of pride, where pews are auctioned off to the highest bidder, and the privilege of hearing the gospel (?) is a question of money. The man who will give the most money gets the best pew, and he who has no money can go to the mission chapel! Thus the common laborer is shut out of the fashionable edifices, where the pampered clergy stand up in the flower decorated pulpits and deliver "delightful sermons" on the "Relation of Art to Religion," "Science, the Handmaid of the Gospel," "The Beautiful in Nature," "The Sublime in Art," "The True in Philosophy," etc.

The church has lost its grip on the masses. The unjust and unchristlike spirit manifested by so many of its members has embittered the laboring classes against religion. It has fanned the

spirit of infidelity into a flame. At one of their "Labor Conventions" the following resolution was adopted:

Resolved, That while we fully appreciate the labors of all in the behalf of suffering humanity, we are constrained to declare, more in sorrow than in anger, that the great body of the so-called Christian Church and clergy of the present day are fearfully recreant to the high and responsible duties (?) upon them. *That they sustain the bloodstained banner of Capital and fraud in their crusade against Labor*, and have themselves become the fiercest of the vampire brood that gorge upon the veins of honest industry and justice; therefore we would warn them that if they would have those principles which they preach, and by which they profess to be governed, influence the people of this country, they must infuse into their teachings and practice more of truth, justice and regard for the rights of humanity.

Charges of Corruption of the Church Through Wealth.

A very dark and despairing view of the condition of the Christian Church is taken by a writer in *The Arena*, who proclaims himself "neither a skeptic nor a cynic," but "an orthodox clergyman who loves the church and writes from a heart which is sad at contemplation of these things." His article is entitled "Preacher and Plutocrat," and is prefaced with the following quotation:

"There never was an age since time began which needed so much to be frightened out of its

false security and shaken from its covenants with Death, as this Laodicean, facing both ways, neither-one-thing-nor-the-other age of ours. It is an age which really fears man and only pretends to fear God."—*Canon Farrar.*

The following is his opening paragraph:

"Evangelical Christianity, born anew in the German Reformation, baptized under the hands of the Puritans and the Wesleys, has already so far apostatized that another reformation is needed to fit the church for the work of the greater century soon to dawn. The cold formalism of a utilitarian religiousness, ornate with pomp and ceremony, makes of the church of the present day, to a very large degree, a valley of dry bones greater than that which Ezekiel saw, and as sorely in need of a divine afflatus to give it life. Social discontent, born of pinching poverty on the one hand and riotous riches on the other, gambling, intemperance, commercial dishonor, political corruption, and the whole pestiferous brood of evils which prey upon the nation and threaten its peace if not its perpetuity as a free republic—they *all* find their coveted opportunity, when they do not find their abetment, in the worldly ideals, the grasping covetousness, the denominational pride, the sectarian selfishness, the moral cowardice, and the spiritual apathy of the church."

Incomes of the Rich and Poor.

"With an income of more than ten dollars a minute would you enjoy life? Of course you would, but it is not likely you would do it in the same way as does John D. Rockefeller, the Standard Oil magnate, whose vast fortune, estimated at something above $150,000,000, brings him in return not less than $15,000 a day.

"No one, not even himself, perhaps, knows the size of Mr. Rockefeller's fortune. He may know how many shares of Standard Oil and pipe line and steamship and iron mine and railway stocks are his, and how much real estate in Cleveland and Chicago and New York he owns, but the values, changing as they do, are too great a burden for even the mind of a general such as he is.

"But did you ever think how great is the income of such a man when compared with that of the everyday citizen, the brawn of the Republic, the man whose vote has just as much to do with the choice of a President, perhaps? By the investigations of the United States Labor Bureau the average wage of the worker of this country is about $450 a year. It is hardly fair to put that down as the representative figure, either. In making it up there was included all branches of industry and those artisans and mechanics who by reason

of special lines of manufacturing are able to roll up wage returns nearly, if not quite, equal to the salaries of bank presidents or railway magnates.

"But there are hundreds of men who dig and delve for less than the average daily wage shown by this return—$1.50. Railway track repair men, the unskilled workers about the mills and furnaces of the East and South, many are content when during the year they are able to earn $300, the "dollar a day" declared sufficient by the purse-proud theorist.

"Had Mr. Rockefeller the power of expansion to keep up with the increase of income he would to-day represent an army of 10,000 wage-earners of the country, whereas he has the power to consume of but one man, and with his wealth he has kept the simple habits of his earlier days.

"It would be extremely inconvenient for Mr. Rockefeller if he had to draw his income daily. Much more than in the case of the wage-earner if he had his year's returns handed to him in a lump sum. There is no coin which would be light enough to make the daily income of the oil magnate an easy load for him. Few are the men who have difficulty in carrying their daily income or even their yearly return in a lump sum.

"The yearly income of the head of the Rockefeller house, in bags of $1000 each, would make a

pyramid thirteen feet high with a base seventeen feet square.

"To pile up the yearly earnings of the average man would take but eleven inches square of space, and its height would be only ten and three-quarters inches.

"To compare daily returns in the same manner would be well nigh impossible, for taken in the smallest coin the average man's wage would be insignificant alongside that of the head of the great trust.

"Does a woman ever feel financial stringency after purchasing a spring bonnet? If her income is derived by her own exertions she probably does, for the average wage of the working woman of the country is not above seven dollars a week. So that trifle of flowers and net and jet and spangles representing twenty-five dollars or so may seem twice as big as it is. Such things never trouble the richest woman in the country, however. Mrs. Hetty Green of New York appears in the same quiet headgear week in and week out as she tramps about from broker to broker, her black bag filled with securities on her arm. She does not purchase her bonnet in the same proportion to her income as does the young woman, who with a salary of twenty dollars a week as a stenographer buys, when the season comes, a hat representing

six days' work. And it is well Mrs. Green does not, for if the young woman's head-covering is modest in size what would be that of Mrs. Green, whose weekly income at the smallest estimate is a greater number of thousands than the young letter-writer receives of single dollars.

"Mr. Rockefeller has not always been able to look up to such a pyramid of wealth representing his daily income. It wasn't so long ago and he hasn't forgotten by any means the time when he was clerking in a little grocery store down on the 'flats' of Cleveland—the same city where he has now one of the most palatial of homes. He was a young man then, and he and his brother, William, who is also now many times a millionaire, had a hard time to make both ends meet. Then they went in the grocery business on their own account on Water Street, in Cleveland, and soon after obtained the agency for some of the Pennsylvania coal oil, which was then attracting much attention. The oil wells multiplied, and it became evident that a new era was being developed by the production of cheap fuel and cheap light.

"The Rockefellers, together with H. M. Flagler and other Clevelanders, bought stock, and thus started on their way to surpassing wealth. Dozens of companies were formed, and the strategic powers of the Rockefeller brothers were

shown by getting these small companies together into the great Standard Oil Company, which is now one of the powers of the world."—*San Francisco Examiner, June 24, 1896.*

Highest and Lowest Salaries Paid in San Francisco.

George Folsom Gets $60 *a Year, While J. C. Stubbs Draws Down* $25,000. *Some Insurance Men Who Began as Office Boys and Now Command Lordly Salaries.*

LIVED FOR TWO MONTHS ON $15.

Old Man Radlein and Other Thrifty Citizens Who Luxuriate on Incomes Where Some Men Would Starve.

"Who knows the man receiving the smallest salary in San Francisco?

"Many are able to rattle off a list of high-salaried acquaintances. They are able to estimate pretty closely what these gentlemen receive, and in an envious sort of way express the wish that they were in receipt of such a handsome stipend. Few care to inquire the name or occupation of the man who stands at the foot of this salary list. No one envies him his position, or at any rate, no one hears of the envy, for it is only men of his own class who may chance to be out of work that would care to receive his pay.

"The State Labor Bureau possesses the records of employers who seek manual labor for which they offer to pay all the way from $100 a month down to nothing but board and lodging. The smallest salary on the books is five dollars a month, and the man who earns this salary is a ranch hand now working in Sonoma County. He has held his position for six months, and during that time has consequently drawn the munificent sum of thirty dollars. He, however, does not answer the question proposed at the head of this article, for he is a suburban resident. The man who does respond to the opening query is George Folsom, thirty-five years of age, calling himself a 'handy man.' He works in a boarding-house on Point Lobos Avenue, and is tolerably content with his salary of eight dollars a month. He is well remembered at the Labor Bureau for a little incident which developed the honesty of his nature. Some time ago the deputies in Commissioner Fitzgerald's office were so importuned by poor men asking for meal and lodging tickets that they of their own accord invested $2.50 in these tickets. Out of the twenty-five tickets which were distributed, but one man ever came back with the ten cents which had been thus advanced to him when the tickets were given out. This man was George Folsom. He works seven days a week, does the

chores about the house, and says he is content to hold on to the job until something better turns up.

"There is one old man who knows what it is to work for a still smaller salary. He is a German named William Radlein. He enjoyed for two months the privilege of receiving five dollars a month, but is once more an applicant for employment at the Labor Bureau for the reason, as he says, that the two worst months of the year are now past, and he has enough saved up to enable him to wait until he gets a better job. In commenting upon his late 'salaried position,' Radlein told the Deputy Labor Commissioner that the old lady was 'pretty krenky, but I tell you vat it is, they treat a fellow vell and the board vas fine.' Still, having amassed ten dollars, Radlein decided that he could await another job. He is a curious, good-natured little man with a weazen face, gray hair and a Mark Tapley disposition. It will be surprising to learn that he is really a saving man, though it is saving under great restriction.

"Many perhaps, think that the sandwich and transparency men who walk along the gutter in Indian file announcing by the placards they bear where 'the best meals in town' may be had, or where the only 'all-wool clothes made at our own mills' may be secured, are the men who earn the least. Such, however, is not the case. As a rule,

the men who advertise cheap restaurants carry the banners 'bearing a strange device' for two hours, and in return get a meal; or they will parade all day long for three square meals. As one of them said, 'They call them square meals, but they cut the corners off pretty close.' Those who proclaim the virtues of 'all-wool' clothes sold at ruinous rates are paid from twenty-five cents to one dollar, according to the time they are in the sign business.

"In some of the cheaper lunch saloons only half this wage is paid, and even for twenty-five cents and two meals there are plenty of applicants for the jobs.

'All these men are at the very bottom of the pay-roll. Up at the other end are the insurance managers, bank presidents and head railroad employes. The smallest of the large salaries is $5000 a year enjoyed by half a dozen insurance men, and the largest is $25,000, the sum which it is said Collis P. Huntington pays for the valuable services of his third vice-president and General Traffic Manager, J. C. Stubbs. Among the men who receive large salaries are William Alvord of the Bank of California, Ignatz Steinhart and Philip N. Lilienthal of the Anglo-Californian Bank, Robert Dickson of the Royal Exchange, Rolla V. Watt of the Royal and Queen Insurance Companies, Wil-

liam Landers of the Sun, Imperial, Lion and Guardian and the managers of the big life insurance companies, such as the New York Life, the Mutual Life of New York, the Equitable, Pacific Mutual and others.

"Most of these men have worked themselves up to the positions they hold, and some of them have started as office boys with monthly salaries no larger to start with than George Folsom or old man Radlein."

The Salaries Paid to Able Americans.

"'What salary do you get?'

"This was the favorite query of Li Hung Chang when he was visiting New York, and was uttered before he inquired regarding the age of the person addressed. The distinguished diplomat did not always receive a satisfactory answer. Many people had an objection to telling him what they regarded as private business, and so Li failed to secure the information for which he longed. The Sunday *World* will enlighten Mr. Li regarding a few salaries paid and received by Americans.

"President Cleveland receives the largest salary paid by the United States Government. His stipend of $50,000 a year is not approached by any other man on Uncle Sam's pay-roll. The Vice-President, directly in line of succession in the event

of the President's death, receives $8000 a year as a solace for the retirement into which the position forces him.

"Members of the President's official family receive the same salary. Men have given up positions that paid much more in order to accept a place as a Cabinet member, but others have been appointed to whom the $8000 per annum seemed the wealth of a Crœsus.

"SOME NEW YORK SALARIES.

"The Federal Government does pay a few higher salaries than these. Ambassadors to first-class powers are allowed $17,500 a year, but, as it costs three times that sum to live in the style required, no one but a rich man can accept the post. Representatives of the British Government who hold similar positions receive $100,000 a year, and as much more is allowed for entertaining. The man who goes to England, Russia, Italy, France or Germany as Ambassador for the United States at $17,500 a year cannot buy any bonds with his savings from the salary.

"Contrast these salaries with what New York City pays. Sheriff Tamsen receives $20,000 a year, and the expenses of his office are paid. Mayor Strong, District-Attorney Fellows and one or two others receive $1000 a month, and Surro-

gates Fitzgerald and Arnold get $15,000 a year. The six justices of the City Courts receive $10,000 a year.

"SALARIES PAID BY CORPORATIONS.

"It will thus be seen that New York City pays from two to three times as much as Uncle Sam does for similar service. But even the Empire City does not pay enough to secure the very best service. Contrast the salaries of public officials with salaries paid by large corporations.

"Chauncey M. Depew has said that he receives a salary of $100,000 a year. In a speech made at a dinner some time ago he told a story to illustrate the fact that he might be a cheap man even at that figure. It is not likely that the Vanderbilts have any notion of reducing the Doctor's salary because of hard times. His salary is twice as large as is paid to the Chief Executive of the greatest republic in the world, and he doubtless is one of the cheapest employes on the pay-roll of the New York Central Railroad Company.

"This salary is exceptional because there is only one New York Central Railroad and only one Chauncey M. Depew. The Pennsylvania Railroad Company is said to pay President George B. Roberts $50,000 a year. Vice-President Frank Thomson, who declined to answer Li Hung Chang's

polite query about his salary receives $25,000 a year and many perquisites.

"The Atchison, Topeka and Santa Fe Railroad Company, now in the hands of receivers, formerly paid Allen Manvel $50,000 a year. In those days the company was paying dividends and its stock was away above par. The Gould interests pay the Vice-President and General Manager of the Missouri Pacific Railroad $25,000 a year. Other executive officers and heads of departments of many of the transportation lines in the United States receive from three to five times as much money as a United States Senator.

"Undoubtedly the largest salary ever paid to a man in America was paid to George Gould by his father. In Jay Gould's will the sum of $5,000,000 was left to his son as compensation for five years' service. This was at the rate of $1,000,000 a year. It would take President Cleveland five terms to earn $1,000,000. George Gould received it not as a bequest, but a wage, else he would have been compelled to pay an inheritance tax on it, and the courts said he did not have to do this. George Gould may have been worth that money to Jay Gould, but no man will ever be worth it to George Gould — unless one of his sons should develop great business acumen and be remembered in a doting father's will.

"The Chief Justice of the United States Supreme Court receives $10,500 a year. His associates, who helped him to decide that the Income Tax law was unconstitutional, receive $10,000. A few years ago New York City paid $8000 to the Police Magistrates who said 'Three dollars' after the person charged with having accumulated a plain drunk had pleaded guilty. Now New York's Police Justices receive $7000 a year, which is more than is paid to any United States Judges, except those on the Supreme bench.

"United States Circuit Judges receive $6000, and those who preside over district courts get $5000 per year. Judges of the Supreme Court of the State of New York who serve in New York or Kings County receive $17,500 a year—almost twice as much as is paid to the honorable justices who form the Supreme Court of the United States. There are five judges who preside over Courts of General Sessions in New York and receive $12,000 per year for their time and ability.

"Uncle Sam pays the Interstate Commerce Commissioners $7500 a year. Three Major-Generals receive $7500 a year with increased pay for long service. Generals Nelson A. Miles, Wesley Merritt and Thomas H. Ruger are the men who draw this 'princely' sum. In the navy the pay is no better. Rear-Admirals receive $6000 when on

the sea, $5000 when on shore and $4000 when on leave of absence or waiting orders. Commodores receive $1000 a year less.

"BIG SALARIES PAID BY INSURANCE COMPANIES.

"It is said that two life insurance men in New York recive salaries of $100,000 a year. They are Richard McCurdy, President of the Mutual Life, and Henry B. Hyde, President of the Equitable Life. The former is paid that sum as a direct salary. Mr. Hyde receives a salary of $75,000 a year, and the directors vote him a bonus of $25,000 annually.

"When John A. McCall accepted the Presidency of the New York Life Insurance Company, his salary was fixed at $50,000. Since then it may have been raised to $75,000.

"FORTUNES IN LIFE INSURANCE.

"John R. Hegeman is President of the Metropolitan Life, and perhaps gets more money than any other life insurance man in America. He gets a salary that is possibly not more than $50,000 a year, but he owns a majority of the stock of the company, on which he receives big dividends. The same can be said of John F. Dryden, President of the Prudential. These men may be said to pay salaries to themselves, and each is possessed

of an enormous fortune made out of life insurance.

"Each of these companies has from two to three Vice-Presidents, who receive salaries of from $20,000 to $40,000 yearly. There are a score of life insurance companies scattered over the country that are regarded among insurance men as of the second, third and fourth class, and yet they pay their presidents from $10,000 to $25,000 a year—much more than is paid to a senator or member of Congress, who tries to make laws for $5000 per year and mileage.

"Trusts and combines pay big salaries as well as dividends. It is only in this way that they can get rid of the money they extort from the public in defiance of the law. The men who formed and direct the trusts have no trouble in paying their rent or grocery bills. Many of them look down with scorn on the beggarly pittance paid by the greatest nation in the world to its official head.

"At first glance it seems that the great salaries now paid by corporate combinations are robbing the public service and the cause of progress of the best talent of the world. A very little investigation will show, however, that this is not probable.

"The man who works for $50,000 a year for a syndicate of corporations is generally a good rid-

dance as far as the public service is concerned. When a trust or other corporate combination pays such a salary it is buying the man — not his work. They pay exorbitant salaries that they may have the entire subservience of men of more than average ability.

"Of course there are exceptions to this rule, but it is without doubt the rule that the man who draws $50,000 or $100,000 a year from a trust sells not his work but himself.

"Who believes that the tender of such bribes by corporations could have robbed the public service of Washington, Jefferson, Madison, Samuel Adams or Benjamin Franklin? Or of Andrew Jackson and Abraham Lincoln? Who thinks that the offer of a $100,000 a year would have produced more Tells, Winkelrieds, Hofers, Cromwells, Lafayettes, Heckers or Garibaldis? Who believes that the Dantes, the Shakespeares, the Miltons, the Goethes, the Longfellows, the Emersons of literature or the Galileos, the Newtons, the Faradays of science could have been kept from their work by the competition of corporate syndicates bidding for the use of their brains?

"When such a bid was made to a very great scientist he answered, not scornfully, but as an expression of the central truth of his nature, 'I have no time to make money.'

"His spirit is the spirit of the men who do the work of progress. They will never be kept from the service of their country or of humanity by offers to purchase them at twice, or ten times or a hundred times the market rate for brains and manhood."—*New York World.*

"It was clearly proven in the case of a woman arrested for stealing in New York last week that by working seven days in the week, day and night, she could only earn three dollars a week by her needle. Probably hundreds of women were thus struggling between death and the temptation to steal or commit worse crimes. The judge discharged the woman. How long can the sweat-shop system and civilization abide together?"—*Boston Daily Globe, Oct., 1896.*

"It is confessed that, as a general rule, the capitalists, or the organizers of labor, are getting the lion's share of the abundant wealth produced, and that the laborer's portion is small. Out of this notorious fact grows the troublesome labor question. The laborers are discontented. It is idle to tell them that they are better off to-day than people of their class were fifty or a hundred years ago; that a workingman's wages will buy more of the necessaries of life in the days of President Cleveland than in the reign of Queen Anne. That may or may not be; the fact is that they are not get-

ting a fair share of the wealth that their labor is now producing. And the truth for every Christian employer to note is that under the wage system, pure and simple, there is no prospect that the laboring class will ever get their fair proportion of the game of civilization. Under this system, says Professor Cairnes, 'the margin for the possible improvement in their lot is confined within narrow barriers which cannot be passed, and the problem of their elevation is hopeless. As a body they will not rise at all. A few, more energetic or more fortunate than the rest, will from time to time escape, as they do now, from the ranks of their fellows to the higher ranks of industrial life; but the great majority will remain substantially where they are. The remuneration of labor, skilled or unskilled, can never rise much above its present level.' With Professor Cairnes agree other economists. It is becoming pretty clear, after fifty years' experience of the large system of industry, that under it the wage-receiving class will never escape from a dependent condition."

The following is from the *Boston Globe:*

"In New York the daily wages of sewing women is fifty cents for fifteen hours' work, and yet there are people who wonder at the unrest and dissatisfaction among wage-earners. There are 150,000 women and girls in New York and Brooklyn who

work from twelve to fourteen hours for fifty cents per day."

Dr. Talmage says: "One Sabbath night in the vestibule of my church after service, a woman fell in convulsions. The doctor said she needed medicine not so much as something to eat. As she began to revive, in her delirium, she said gaspingly, 'Eight cents! Eight cents! I wish I could get it done; I am so tired! I wish I could get some sleep, but I must get it done! Eight cents! Eight cents!' We found afterwards she was making garments for eight cents apiece, and that she could make but three of them in a day! Three times eight are twenty-four! Hear it men and women!"

Says Henry George, in his book, *Social Problems:* "'There is,' incidently said to me, recently, a New York judge, 'a large class — I was about to say a majority — of the population of New York and Brooklyn who just live, and to whom the rearing of two or more children means inevitably a boy for the penitentiary and a girl for the brothel.'"

"A partial report of charitable work in New York City, not embracing the operations of a number of important societies, shows 36,000 families obtaining relief, while it is estimated that were the houses in New York City containing criminals and the recipients of charity set side by side they

would make a street twenty-two miles long. One charitable society in New York City extended aid this winter to the families of three hundred tailors. Their wages are so small when they do work that when work gives out they must beg, steal or starve.

"Nor is this state of things confined to the metropolis. In Massachusetts the statistician of the Labor Bureau declares that among wage laborers the earnings (exclusive of the earnings of minors) are less than the cost of living; that in the majority of cases workingmen do not support their families on their individual earnings alone, and that fathers are forced to depend upon their children from one-quarter to one-third of the family earnings, children under fifteen supply from one-eighth to one-sixth of the total earnings. Miss Emma E. Brown has shown how parents are forced to evade the law prohibiting the employment of young children, and in Pennsylvania, where a similar law has been passed, I read how, forced by the same necessity, the operatives of a mill have resolved to boycott a storekeeper whose relative had informed that children under thirteen were employed. While in Canada last winter it was shown that children under thirteen were kept at work in the mills from six in the evening until six in the morning, a man on duty with a strap to keep them awake.

"Illinois is one of the richest States of the Union. It is scarcely yet fairly settled, for the last census shows the male population in excess of the female, and wages are considerable higher than in more eastern States. In their last report the Illinois Commissioners of Labor Statistics say that their tables of wages and cost of living are representative only of intelligent workingmen who make the most of their advantages, and do not reach 'the confines of that world of helpless ignorance and destitution in which multitudes in all large cities continually live, and whose only statistics are those of epidemics, pauperism and crime.' Nevertheless, they go on to say, an examination of these tables will demonstrate that one-half of these intelligent workingmen of Illinois 'are not even able to earn enough for their daily bread, and have to depend upon the labor of women and children to eke out their miserable existence.'"

The editor of the *Arena* (Boston) recently made a tour of the slums of that city. He speaks of the starvation wages paid those in abject poverty by wealthy manufacturers.

"Thirteen cents for fine custom-made pants manufactured for a wealthy firm which repeatedly asserts that its clothing is not made in tenement houses!"

A HELL ON EARTH.

"'God! Why do you preach to me of God? I tell you there is no God for the poor—no heaven. There is no hell except this life; no devil except the men who grind the lives of women and children into dollars and cents.'

"The above denunciation was hurled at me with vindictive, accusing force by a poor, emaciated woman whom I found during my investigation of wage earners and their condition, in a garret room under the shadow of the Brooklyn Bridge, where, by the sickly glimmer of a coal-oil lamp, she was making double-stitch seamed overalls for four cents a pair. By her side sat a pinched-faced, big-eyed child of four years, who by sewing the buttons on the overalls, enabled her mother to earn $3.75 in a week of ninety-eight hours, or fourteen hours a day, seven days a week."—*Leonard M. Lake, in January Donahoe's Magazine.*

Dr. Talmage says that there are women in New York and Brooklyn who make shirts for six cents a piece and find their own thread!

"There is," says the eminent Professor Cairnes, "a constant growth of the national capital, with a nearly equally constant decline in the *proportion* of capital which goes to support productive labor." And the inevitable result will be, he says, "a harsh

separation of classes, combined with those glaring inequalities in the distribution of wealth which most people will agree are among the elements of our social instability." . . . "Unequal as is the distribution of wealth already in this country [England], the tendency of industrial progress — on the supposition that the present separation between industrial classes is maintained — is toward an inequality greater still. The rich will be growing richer, and the poor at least relatively poorer." —*Political Economy.*

Professor Henry Carter Adams says that "the benefits of the present civilization are not impartially distributed, and that the laborer of to-day, as compared with the non-laboring classes, holds a relatively inferior position to that maintained in former times. The laborer interprets this to mean that the principle of distribution, which modern society has adopted is unfair to him." (Quoted in *Century Magazine* for October, 1884.)

When the workingmen read such items as the following in the daily press, they grow discontented with the present social system: "The profits of Wall Street the past year were enormous. It is estimated that Vanderbilt made $30,000,000; Jay Gould, $15,000,000; Russell Sage, $10,000,000; Sidney Dillon, $10,000,000; James R. Keene, $8,000,000; and three or four others from

$1,000,000 to $2,000,000 each; making a grand total for ten or twelve estates of about $80,000,000." (January, 1880).

"In 1880 the Pacific Mills paid a dividend of twenty-two per cent. on a capital stock of $2,500,000; the Middlesex Mills, twenty per cent. And those very mills which were paying twenty-two per cent. dividends were paying the munificent wages of ninety cents a day! The Willimantic Linen Company pay the same liberal wages, and one year declared a dividend of eighty per cent.!" —*Meriwether's Tramp at Home.*

A writer on the incomes of the professional classes in England says: "Probably the only apothegm in the New Testament universally put in practice in this land of top-hat-and-black-coat religion is the one promising much to him that hath, and a serious diminution of nothing to him that hath nothing. A great noble, say like the Earl of Roseberry, who is at once the owner of a successful racing-stable, the cabinet minister for foreign affairs, and the accepted and respected umpire in the late coal-miners' dispute, has more of what this world can give than mortal has often had here below; while the submerged tenth are deeper in the mud than any moccasin-and-blanket-wearing savage of our Western plains. This is by no means an implication that the successful are

tyrannical oppressors, and the mediocre deluded serfs, for there are probably more men in the present House of Lords who need no patent of nobility to make good their claim to leadership than in our bullionized Senate. If this awful chasm between success and comparative failure is bad, it is due not to monarchial institutions and feudal traditions alone, but to an economic problem still unsolved. There is no such difference between the income of mediocrity with us, and one may say merely that success is more difficult of attainment, and means more in England, and that failure means less in America. The following shows at a glance what is thus emphasized:

Annuities to fourteen members of the royal family, $3,000,000 per annum.

Living-wage miner with family (estimated by one of them), $390.

Archbishop of Canterbury, $75,000 a year.

Average clerical income, $600 a year.

Attorney-general, $65,000.

Average barrister making anything, $1200 a year.

Sir Andrew Clark, physician, $80,000 to $100,000 a year.

Average medical man, $1200 a year.

Head of great public school, $30,000 to $40,000 a year.

Sub-master in small school, $500.

Editor and part owner of great newspaper, $25,000 or more a year.

Hack writer, $800 or less a year.

Macaulay, *History of England*, $750,000.

Scott's novels, etc., (about) $1,000,000.

Essayists, poets, majority of novelists,—practically nothing.

Dissenting minister (very popular), $5000 a year.

Dissenting minister of least "drawing power," $450 a year.

Judiciary (well-paid):

Lord Chief Justice, $40,000 a year.

Lord High Chancellor, $50,000 a year.

Judges in country and city courts, $5000 to $10,000 a year.

Cabinet ministers, $25,000 a year.

"England distributes annually, among one hundred and seventy-two dignitaries, in its church, $1,735,000.

The Archbishop of Canterbury's salary is	$75,000
Archbishop of York	56,000
Bishop of London	50,000
Bishop of Durham	40,000
Bishop of Winchester	35,000
Bishop of Ely	27,000
Six Bishops have each	25,000
Eight have each	22,500
Eight others each	27,000
Twenty-nine Deans each	7,700
One hundred and twenty-eight Canons each	5,500

"Ninety per cent. of the actual producers of wealth have no home they call their own beyond the end of the week; have no bit of soil, or so much as a room that belongs to them; have the precarious chance of weekly wages which barely suffice to keep them in health, and are separated by so narrow a margin from destitution, that a month of bad trade, sickness or unexpected loss brings them face to face with hunger and pauperism."

"In some schools in London, 70 per cent. of the children are unable to procure breakfasts."

Mr. Potter says of nail-makers in England:

"It is no unusual thing for a family of three or four persons, after working something like fourteen hours a day, to earn $4.18 per week."

"The *Pall Mall Gazette* says there are still agricultural villages in England where the laborers do not taste meat from one year's end to another."

"Of England it is said, whole districts have been nearly depopulated to make room for game parks, and where millions of sheep were once raised to feed and clothe humanity, only deer are kept, to gratify the sporting propensities of an idle aristocracy.

"Working women in London cover and embroider sunshades at three-quarters of a penny apiece, and, if work can be got, skilful workers do two dozen sunshades a day."

A committee of the British Parliament appointed to investigate the condition of the laboring classes in London, made a report which is reported as follows:

"Frenzied appeals from a Socialist platform could hardly move one so deeply as the calm statement by this committee, that there are *hundreds of women in London* who work for three farthings—or a cent and a half—an hour, and find their own needles and cotton out of that pittance. In shirt-making, a woman who works sixteen hours a day earns from eighteen to twenty-four cents. This means, for ninety-six hours per week, a minimum compensation of $1.08, and a maximum of $1.44."

The committee report that the number of daily applicants for casual work at the docks is 20,000, about one-half of whom are daily turned away.

"Any day during the past fortnight, one could see thousands of faint and ragged wretches prowling outside the wharves, each ready to fight the other in order to be one of a score who were admitted to a day's work for 40 cents, if a ship happened to come in."

It is well known that the Irish question now before the British Parliament originates entirely in the question of capital and labor. In a recent

lecture of the Hon. J. G. Blaine, upon the occupation of the land of Ireland, its landlords, tenants, taxes, etc., he said:

"But I did not tell the whole story of this land. As the British authority I quote gives it, 3750 men own over four-fifths, and they take from the tenantry that cultivate the land $66,000,000 rental per annum. Now, mark you, I am talking of the little Island, not so large as Maine, and they pay a rental of $66,000,000 per annum, and then they pay an Imperial tax of $35,000,000 and a local tax of $15,000,000 more. There are $116,000,000 to be wrought out of the bone and flesh and spirit of the Irish peasant, and no wonder he lies *crushed* and *downtrodden*."—*From Capital and Labor.*

Henry George, Jr., in writing a description of life in the rural districts of England, for the *Boston Globe* says:

"The usual wages of farm laborers in Wiltshire is ten shillings [$2.50] a week. This, divided among a family of five, would only allow four pence [eight cents] a day for each member. What kind of a living this affords may be inferred from the fact that the poor-law guardians, who have never been charged with extravagance, cannot keep those dependent upon their charity in conditions of health and decency for an average of less than six pence

a day each. At this rate, the support of five persons for a week would amount to seventeen and one-half shillings—seven and one-half shillings more than the average weekly earnings of the farm laborers in Wiltshire. Most of these laborers have each, however, a quarter or half-acre lot from which they are supposed to draw enough to help out their scant wages. But they can only do this when they are out of other employment, since working hours are from seven to five in winter and from five to seven in summer.

"Not only are his wages low and his rent high, but the farm laborer is hedged about by all manner of restrictions and penalties. The pieces of common land once attached to every village in England have now almost disappeared—for the most part appropriated by the powerful. In Market Lavington the children have nowhere save in the public highways to play. They may not run in the green fields and pluck the wild flowers.

"Sheep stealing not many years ago was a capital offence, and even now the law is severe upon poachers. A man caught unlawfully with game, even it may have done his crop much injury, is heavily fined, and then, if not summarily evicted, may be, at any rate, subjected to a lingering persecution. One case I came upon was that of a man of known integrity and industry who was

seized and fined ten shillings for merely walking under the shade of trees close to a field where his sheep were grazing. The trees were part of a wooded tract which was used as a cover for pheasants, but there was not fence, hedge or anything else to separate the two properties.

"Jasmine Cottage was the name of one of the peasant homes we visited—a small, tiled house, fronted by a pretty little garden, and as neat within as a New England housewife's. James Moore was the occupant, and although feeble with age he spoke with much clearness of thought. 'You see me and my wife, sir, comin' to the end,' said the old man. 'It has been a long struggle from the first. Even when I were a boy we did have so little to eat of a mornin' and were that hungry that as we did go up Salisbury Down we did eat piece by piece the bit of bread we did carry in our pouches to keep us through the day. One of the boys he were that hungry he did take peas out en the pigs trou'. Mr. Fowle caught en at it and didn't he beat en unmerciful!

"'If I could have had a bit of land when I were come of age, I could have earned an easy livin', but you might as well go lookin' for sovereigns as for a bit of land. I could not relate to you how my wife and I lived; I could not tell that to no one livin'. At last we were gettin' too infirm to

walk it to work, and poor old donk he were worn out, but I kept out at it till I were hardly able to get indoors. I were obliged to give up at last, and to call on the guardians for help. I were always free of thinkin', and some things did raise up in my mind a very revolutionary speret. I did seem to want some strong men to rise up and put down those persons who were withholding the land which the Almighty made for all of us. My time now, sir, is very short, but I shall yet see better things than when I came.'

"In 1872 Joseph Arch came along with his Farm Laborers' Union and caused an increase of wages. This increase was only temporary, but it set the laborers and small farmers to thinking. Many of them, like James Moore, concluded that if a change were made in the land laws, so that all would be able to have free access to the tracts of land lying practically idle about them, they could live in comfort and independence. Others wanted to fight it out on the union lines. Some believe that much would be done if the public charities were made more bountiful.

"Where does this long struggle for subsistence end? One of James Moore's neighbors answered: 'There is no use mincing matters,' said he, 'we've got to go to the workhouse in the end.'

"And this is the condition of things all over

rural England. Is it any wonder then that each recurring census reveals a greater and more startling thinning out of the agricultural districts? With wages at the brink of starvation, and the prospect of the workhouse for old age, the young and energetic strike out for the towns where, at least, whatever may be the other conditions, there are the strongly attractive elements of excitement and change. . . .

"But one cannot note this misery and unrest among the small farmers and farm laborers, as well as among the workmen in the towns and cities, without seeing that Lord Rosebery's prediction, now that the suffrage is at last fairly in the hands of the many, is likely soon to be fulfilled, and that the politics of the future in Great Britain will be 'the poor men's politics.'"

Mr. W. T. Stead, in his book, *The Labor War in America*, says:

"Still relief work is but a miserable, although necessary palliative of a social disaster, and many a time I recalled Carlyle's eloquent and indignant discourse on a similar state of things in England, as he saw it nearly half a century since:

"'England is full of wealth, of multifarious produce, supply for human want in every kind; yet England is dying of inanition. With unabated bounty the land of England blooms and grows;

waving with yellow harvests; thick studded with workshops, industrial implements, with 15,000,000 of workers, understood to be the strongest, the cunningest, the willingest our earth ever had; these men are here, the work they have done, the fruit they have realized is here, abundant, exuberant on every hand of us: and behold some baneful fiat as of Enchantment has gone forth saying, "Touch it not, ye workers, ye master-workers, ye master-idlers; none of you can touch it, no man of you shall be the better for it; this is the enchanted fruit!" On the poor workers such fiat falls first in its rudest shape; but on the rich master-workers too it falls; neither can the rich master-idlers, nor any richestest or highest man escape, but all are like to be brought low with it, and made poor in the money sense or in a far fataler one. Of these successful skilful workers some 2,000,000, it is now counted, sit in workhouses, poor-law prisons, or have "out-door relief" flung over the wall to them,—the workhouse bastile being filled to bursting, and the strong poor-law being broken asunder by a stronger. They sit there these many months now, their hope of deliverance as yet small. In workhouses, pleasantly so named because work cannot be done in them, 1,200,000 workers in England alone; their cunning right hand lamed, lying idle in their sor-

rowful bosom; their hopes, outlooks, shares in this fair world, shut in by narrow walls. They sit there, pent up, as if in a kind of horrid enchantment; glad to be imprisoned, enchanted that they may not perish, starved. The picturesque tourist in a sunny autumn day, through this bounteous England, descries the Union Workhouse on his path. "Passing by the workhouse in St. Ives, Huntingdonshire, on a bright day last summer," says the picturesque tourist, "I saw sitting on wooden benches, in front of their bastile, and within their ring-wall and its railings, some half-hundred or more of these men. Tall robust figures, young mostly or of middle age; of honest countenance, many of them thoughtful and even intelligent-looking men. They sat there near by one another; but in a kind of torpor, especially in a silence which was very striking. In silence: for alas, what word was to be said? An earth all lying round crying come and till me, come and reap me;—yet we here sit enchanted! In the eyes and brows of these men hung the gloomiest expression, not of anger, but of grief and shame and manifold inarticulate distress and weariness; they returned my glance with a glance which seemed to say, 'Do not look at us. We sit enchanted here we know not why. The sun shines and the earth calls, and by the governing powers and impotences

of this England, we are forbidden to obey. It is impossible, they tell us,' There was something that reminded me of Dante's hell in the look of all this; and I rode swiftly away."'"

"There are 100 Frankforters worth from $4,000,000 to $7,000,000 and 250 worth $3,000,000 and upward. The city [Frankfort-on-the-Main] is one of the great banking centers of the globe. Its aggregate banking capital is estimated at $2,000,000,000, more than one-fourth of which the famous Rothschild own and control. The annual transactions in bills of exchange are in excess of $100,000,000,000."

Wages are extremely low. Women work for as low as ten cents a day! and farm-laborers, besides free lodging and free fuel, only get in cash from nineteen to twenty-five dollars, and twenty-five bushels of rye, three bushels of peas, and one and one-half bushels of wheat a year. In the city of Berlin "the income of 270,000 persons range between $105 to $165 a year"; and "220,000 are exempt from municipal taxation," owing to the fact that their incomes "are less than $105 a year."

In Austria the common laborer works twelve and fourteen hours a day and gets on an average about thirty-six cents. But despite the extreme poverty of the masses the wealthy squander in sin-

ful pleasure the money rung from the toiling millions, as the following citation proves:

"The sum of $1,500,000 has been expended in erecting a hunting castle for the Empress of Austria, in the Laniger Wildpark, near Vienna."

An item in a daily paper recently stated that one wealthy steel manufacturer of Prussia had a yearly income of over $2,000,000. Labor there is about the same as in Germany.

Italy, crushed for ages by the Papal octopus, is still struggling in the meshes of poverty. It is said that thousands of people live on the wild roots, nuts and herbs that grow in the forests and on the mountain sides. "The king receives an annual salary of $500,000; while all the government officers, civil, military and naval, are supported in princely style." To support them in luxury the people are required "to pay a tax of thirty-five per cent. of their income, while the earnings of a large class of the laborers does not average more than thirty cents per day."

A writer in *Harper's Weekly*, speaking of the late disturbances in Italy, says:

"Life in Sicily under the best conditions is more or less chaotic. Brigandage widely prevails. Secret societies composed of criminals, and labor-unions made up of men made desperate by a sense of injustice, honeycomb the population.

An Italian writer, describing the situation, says that the laborers for the most part are uneducated and live like beasts, ignorant of their social duties and of the law. The riches of the island are absorbed by the large proprietors and bankers. In some branches of industry the most tyrannical regulations are enforced by the employers. One of the principal industries is sulphur mining, and an illustration of the odious labor tyranny is given in the case of the mine boys under twelve years of age, 'who carry sulphur out of the pits, climbing steep, narrow gangways more than 300 feet high. So long as the peasants are in debt the boys remain slaves, their masters being able even to kill them without risk. Brigandage is the direct result of all this, the people having reached the limit of endurance. In all there are 130 unions in the island, with a total membership of 300,000. Each union possesses a password and methods of communication, enabling it to dispatch messages, and its own police, who inform the members of all the movements of the government police.'"

In France the same conditions prevail that brought about "the reign of terror." Once more the rulers revel in luxury and pleasure, while the defrauded millions groan and threaten revenge. Labor riots are frequent. The poor are swindled out of their small savings by scheming capitalists.

In 1830 France had a population of 32,000,000, and was worth $10,695,000,000; in 1884 the population was 38,200,000, and the national wealth $41,200,000,000. But the most of this immense increase of wealth is concentrated in the hands of the rich manufacturers, merchants, bankers and speculators.

The Russian Empire presents a sorrowful picture. Note the following:

"Russia is rich in territory, owning one-seventh of the land surface of the globe, and her population of 85,000,000 is nearly twice as large as that of any other European state. But her people are for the most part poor, ninety-two per cent. of them, according to a recent estimate of the *London Times*, being very little better than paupers, and the diminishing revenues indicate that these are becoming more and more exhausted by taxation.

"By his glass of *vodka* the peasantry support the army and navy, the imperial court and the holy synod; but drunkenness is decreasing, much to the surprise and consternation of the government officials."

Nihilist plots are of frequent occurrence. The leaven of discontent is at work among the masses, and is rising to the surface. The Czar lives in constant dread of an outbreak of the Nihilistic

hordes that infest his domains. Although Russia has freed her serfs, yet the masses are still, practically slaves.

There is an aristocratic class which is relatively small, but exceeding rich. The class may be understood by one case:

"A wealthy Russian, who lately died in Switzerland, named Vanderwies, left his wife $22,000,000 in cash, and large estates in Russia; to his eldest son, $15,000,000 and a castle at Lugano; and $15,000,000 and a castle at Valrose, to another son."

It is stated that in China and Japan wages are as low as six cents for a day's work; and that in India cotton weavers only make eight to twelve cents a day, while other laborers do not get over fifteen cents as a general rule. Take a survey of the whole civilized world and you find that the majority of the actual wealth-producing classes—the day laborers—are solely dependent upon their daily wages for their subsistence, a week's idleness would mean starvation. A depression in trade, or an over-glutted market, brings them face to face with hunger and pauperism. The cruel injustice of the rich in their exactions of the poor is fanning the spirit of revenge into a flame.

The "labor question" to-day is one of wages. Back of the "labor question" is the "land ques-

tion," which is the most important of all. It involves the problem of the equitable distribution of wealth. Man cannot live without land. He must draw his nutriment from the soil. And all the modern processes by which men secure food, clothing and shelter, consist in the working up of land, or the products of land. Labor and land are united. Labor creates its wealth from the land. Man must have access to the land in order to obtain the necessities of life. Hence *agricultural* are the basal pursuits of society. Therefore if there be injustice practiced by land owners it will affect all branches of labor. Land is indispensable to man, and its ownership determines social adjustments.

The fact that the use of the soil is indispensable to life proves that all men have a natural right to the soil, which is as sacred as life itself. Grant all an equal right to the soil, and none need fear being deprived of the opportunity of making a living. One man would not have to be another's slave. The present inequalities of privilege in the use of the earth has begotten an inequality of wealth and power. Labor fails to receive its due reward for industry and skill in creating wealth from the soil. Those who own the land can live without labor, while the disinherited class must sell them their time and labor for the privilege of living.

The owners of the land are the aristocratic rulers of the people. The wealthy rule and the poor serve. Those who do no work become rich, while a "workingman" is synonymous with "poor man." Nature recognizes no favored class. She provides for the wants of all. Modern landlords are land-gods — they dispense the bounties of nature as they see fit. Labor creates the value of land, hence is entitled to its proper share of the revenues derived therefrom. The revenue derived from land *ownership* is extorted from the labor of others. *The first cause that lies at the bottom of all the labor questions of to-day is that of land monopoly:* all others are secondary. Men cannot work without a place to work on; they cannot live without something to feed upon. There must be land and its products to work up, there must be harvests sown and reaped if men are to live; and if one class of men own all the land, the other class must be their slaves. Hence there can be no settlement of the labor question without a settlement of the land question. Thus we find that the prophet uses the inequalities of the agricultural system as the basis of the labor trouble. To adjust the whole mechanical system would not regulate the agricultural; but the regulation of the latter would tend to reform the former.

It is an economic fact that the prices of agricul-

tural products have a regulating influence upon manufactured articles, and the general prosperity of the country. Agriculture being the main foundation upon which the wealth and prosperity of a country is based must be the basic factor in all social adjustments. The products of the farm are absolute necessities. But the condition of the farmer to-day is an unenviable one. The reward of the man who tills the soil and feeds the country is by no means proportionate to the importance of his occupation, or the amount of hard work he performs. Under monopolistic rule the most of the money the consumer pays for the products of the soil goes to the retailer, and wholesaler, and jobber, the commission men, the speculators, and the transportation companies, leaving the farmer little more than the bare cost of production. When a "poor year" comes he must mortgage his farm to pay for his groceries and clothing. The interdependence of our social machine is shown in the fact that when the farmers make but a little they can spend but a little, hence every branch of industry is effected thereby. Hence, a wrong in the agricultural industry is felt in the manufacturing. Therefore, the prosperity of the nation rests on the prosperity of its agricultural classes. But that the inequitable distribution of wealth is leading the farmer to combine with the mechanic for a change is a notable

fact. In the rapid march of concentration the small farms are disappearing and the large ones increasing. During the decade between 1870 and 1880 in the United States, the increase of farms containing between 500 and 1000 acres increased 400 per cent. In the class over 1000 acres, it was nearly 700 per cent. In an article on Socialism, the Roman Catholic Bishop of Kansas, showed the growing discontent among the agriculturists. The editor of the *Union*, in a comment, says:

"This pastoral letter makes it clear—that there is discontent as deep if not as widespread, among the agriculturists, as among the factory hands. The fact, if it is a fact, is significant if not ominous. We put up again a danger signal. If the rural workers of the great West, and the factory workers of the great towns and cities East and West, should join their forces, they would constitute an overwhelming majority, would sweep this country from Sandy Hook to the Golden Gate, and from the Northern Lakes to the Gulf of Mexico,—nothing could withstand such a combination."

Farmer's Problems.

"*Search for the truth is the noblest occupation of man; its publication a duty.*"—DE STAEL.

In the year 1834, over sixty-two years ago, George Wolf, Governor of one of the great States

of the Union, speaking of the condition of things then prevalent, said in a message to the people:

"It cannot be denied that every incorporation that is authorized, and every monopoly that is established, even for the most useful public purposes, is a deviation from that republican simplicity which the principles upon which our admirable form of government is predicated would seem to inculcate, and a virtual encroachment upon our liberties. By multiplying these formidable, irresponsible public bodies, we shall, in process of time, raise up within the commonwealth an aristocratical combination of power, which will dictate our laws and put at defiance the government of the people."

"The *Farm Journal* commends these warning words of Governor Wolf to the people at this time, and expresses the hope that they will be well pondered. How far have they become true? Monopoly now is rampant and submits to no restraint. It threatens the happiness of the people and bodes mischief to republican institutions. Upon no business does it press more heavily than upon agriculture.

"The toiling farmer tries to get through the day without paying tribute to monopoly. He wakens in the morning and looks out through the window of his room to gaze upon earth and sky; the price of the glass he sees through is now fixed

by the window glass trust. The curtain which shades the window pays tribute to the window shade trust. He arises and strikes a match—in that simple act he contributes to the flowing coffers of the match trust.

"The oil in his lamp was doled out to him by one of the most gigantic trusts the world ever saw.

"He dresses, and as he pulls on his boots he reflects that the leather which composes them is furnished by the great leather trust. Even the tacks that fasten the soles to the uppers were provided by the tack trust.

"The rubber in the comb with which he dresses his hair, and in the hot water bottle that thaws out his rheumatism, has added to the wealth of the rubber trust.

"The timbers of his house, the stairs by which he descends, the shingles which shelter him from the rains, were furnished at prices determined by the lumber trust.

"As he robes his manly legs in shoddy trousers his lean and twisted shot bag scarcely makes a jingle, for the gold that ought to be in it was withdrawn from the sub-treasury last week and is on its way across the ocean for London money bags. The lonely silver notes on hand are needed to pay store bills long overdue.

"The morning paper which spreads the news of

the world before him is the favored child of monopoly, and is its chief advocate and obsequious servant. Its reports have come over the electric telegraph, a most distinguished and venerable monopoly. Its opinions are dictated by monopoly and its facts distorted at the bidding thereof. Its spirit is no longer free, its soul has departed.

"He sits down to enjoy the morning feast, a reward of honest labor, and the steel blade which carves his meat is a product of the steel trust. The meat itself contributes to the beef trust, the bread to the flour trust, the salt in his porridge to the salt trust, and monopoly fixed the price he paid for the coffee he drinks.

"The coal with which his food is cooked and his house warmed came from the mines of the coal trust, and he helps contribute a share of the $40,000,000 profit that will now annually go into the coffers of that giant monopoly.

"There was too much coal, an overproduction, so some of the mines had to be closed, the hours shortened, and miners thrown out of work. The price of coal is raised because there is too much!

"Too much sugar, so monopoly takes possession of all there is, and he must contribute to the enormous gains of the sugar trust as he sweetens his coffee.

"He arises from the feast his wife has spread for

him by consent of monopoly, and goes forth into the open air and rejoices. Monopoly has not yet been able to corner the sunlight, nor the atmosphere he breathes. Both are yet free, and abundantly bestowed.

"Across the fields he beholds a fast-flying express train and hears the roar of the locomotive whistle and the loud rumble of the wheels as they pound the rails of steel. These are not pleasant sounds to him, for they recall how his father helped build that road, took stock himself, and canvassed the county in its behalf; how long ago that stock was swallowed up and became worthless except to gamble with on the exchange; then came bonds, and bonds, and bonds, sold to a confiding public, his neighbor and himself; these two were engulfed, *all but the one on top.* Now the road is run by receivers, the floating debt is beyond calculation, and the president gets $25,000 a year. The reorganizer is in London selling gold bonds to cover everything in sight,—equipments and road bed and terminals and franchises.

"The painful vision passes and he goes about his work; he plows and plants and cultivates; by and by harvest day comes. Monopoly greets him again with grinning countenance. His crops are to be sent to market and they must go by railroad. A trust called a Joint Traffic Association allows

no choice of routes, and demands that he stand and deliver. He must pay all the traffic will bear and there is no redress.

"His products reach the market and tumble headlong into a pit dug by monopoly, and he receives for them a price not fixed by himself, but by the stock and produce gamblers' exchange. The price is low and never advances until his crops are sold.

"He gets something for his year's toil—just about half what he got twenty-three years ago, just about half what in justice is his—now take a look at it. Is it money? No, it is 'currency,' the mere shadow of money. It is neither gold nor silver, the only *real* money, but made of rags and ink, filthy and odorous. Only half enough of it and not *real* money at all. Monopoly has the *real* money—and his crops, too. The compound interest tribe of money changers, whose home is in London, but who roam over the earth to crush and blight, have impounded the gold, belittled and debased the silver, put up the funds for the grain gamblers to buy his crops with at half price, and *then tries to make him believe that the cause of low prices is overproduction; that the cause of public distress is bountiful crops; that the cause of poverty is plentitude.*

"And they pretend to a fear that money will

become too cheap and plenty, and so destroy half of it to prevent an overplus. Should there be too much money doubtless the people would die of general poverty and universal misery! So to prevent money from becoming too abundant they take what there is and lock it up, all this out of pure, pure honesty, and a burning desire to protect mankind from the dire calamity of having too much.

"There is a luxury that remains to the farmer, that of paying taxes, which never diminish, and there is no trust yet formed to take this job off his hands or any part of it, or if there is it works the other way. For this purpose the currency he has can be utilized as far as it goes. He is likewise relieved of the responsibility of public office, and civic responsibility, for the bosses attend to that. The bosses have a monopoly of official positions and the salaries and honors attached thereto, and the international gold grabbers have a tight and sure monopoly of the bosses. All he has to do is to hurrah, to vote and to submit. This finishes his duty as a citizen of this free and independent republic.

"There is no sure escape from monopoly except in the grave, and scarcely there, for his funeral cortege will be assailed by the harsh chirp of the English sparrow, the ruthless intruder that

has hushed the sweet voices of the native song birds, monopolizing house yard and field and grove, driving slumber from the limbs and brain of the tired farm worker and his home mate in the early morning; and the coffin that confines him will be provided by the coffin trust, and the dirt will be tumbled in upon him with a shovel made by the shovel trust; only the poor grave digger is free from the taint of monopoly—he is only a victim, like himself."—*Farm Journal, Aug., 1896.*

What have the farmers to say? R. H. Galloway, of Fort Scott, is out in a letter in which a part of the sentiments of the farmers is reflected. The letter is addressed to the Board of Trade of Kansas City. He says:

"Your letter containing a petition for farmers to sign, asking railroads to reduce freight rates two cents per hundred, is handed me. 'We have got down on our knees and petitioned railroads, commissioners, and boards of trade, for twenty-five years to lower the rates, and we have been tauntingly told that we should stand as much as the tariff would bear. We have petioned commercial centers, boards of trade, bank syndicates and Congress, to give us better prices, but our freight rates have steadily advanced, and our prices have steadily declined. And now, when distress is widespread, when our homes are ruined and tears are

daily wrung from the helpless, you hand us another petition to sign, and expect us to beg, with bated and whispering humbleness, our railroads to lower their rates two cents. God save the mark! That is only another batch of soft soap for the farmers. We are not in a supplicating vein. We don't care whether you lower your freight rates or not. At our meetings we are talking in a different strain. If you want cattle or hogs to ship, raise them. If you want wheat or corn to handle, raise it. We won't. Your freight rates and tariffs are founded on the laws of man, and are infamous, but they are essential to your eternal welfare. These are some of the primary principles farmers are talking about. But pray tell us when you ever took any interest in the farmers' welfare? You are aware that prices depend on the volume of money and not the kind. We, the farmers, want a change, but we don't believe that prayers to railroads will bring it. Farmers are about done praying to corporate-made courts, Congress and railroads for redress of grievances. They have tried petitions and prayers, and they have failed, as they have failed in generations past. Farmers from now, henceforth, will come with reprimands and commands, and woe unto the servant who fails to obey their mandates.'"

We see plainly from the tenor of this letter that

the farmers are in earnest, and are truly through supplicating for rights, and now demand them. This is the spirit of the age, born of oppression and tyranny, and is now lurking like a tiger in the jungle ready at a moment's warning to spring upon its prey. What body constitutes the prey? It is the rich, the plutocrats, the monopolies, trusts and corporations that have concentrated the wealth, and the means of wealth in their own hands, until the oppressions and cries of distress have entered into the ears of the Lord of Sabaoth. The Lord says the gold is mine, and the silver is mine (Hag. 2: 8).. But corporate greed, having a monopoly, has heaped together treasures for the last days, and it shall be a witness against them. In the day of judgment and wrath that is just before us God says the mighty men shall cry there bitterly, for neither their gold nor their silver shall deliver them in the day of the Lord's wrath (Zeph. 1: 18).

GOD did not build this world for the benefit of a favored few.

THE MAN who worships a god of gold never pays any attention to the golden rule.

NO NATION can stand when the few own the land.

WHEN the rich law breaker goes free the government licenses Anarchy.

REFORM measures measure men.

UNJUST legislation is ruinous to the nation.

CHAPTER V

CIVILIZATION'S SHADOWS: OR, THE PROBLEM OF THE UNEMPLOYED.

"*As it was in the days of Lot. . . . Even thus shall it be in the day when the Son of man is revealed.*"—Luke 17: 28–30.

"*This was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her . . . neither did she strengthen the hand of the poor and needy.*"—Ezek. 16: 49.

"*And the nations were angry, and thy wrath is come.*" Rev. 11: 18.

CHAPTER V

"And an abundance of idleness."—EZEK. 16 : 49.

DARK shadows are creeping across the dial-plate of civilization. Huge storm clouds loom up on the political horizon. The hoarse rumbling of revolutionary thunder disturbs the rest of statesmen. The fitful flashes of anarchial lightning light up our industrial sky. The winds of war rustle the leaves on the trees of State. The steady tramp, tramp, tramp, of the army of the unemployed reverberates through the halls of legislation. Its vibration makes the thrones of despotism tremble as with a fit of ague. Its ranks grow larger as times get harder. The black flag of want is being changed for the red flag of anarchy. Capital, alarmed for its safety, intrenches itself behind governmental barriers. Well it seems to know that hunger will make a dauntless general for a mob. That the rag of the beggar may become the flag of the revolutionist. Desperation has no respect for law. Compression gives steam expression;

and when greed closes the door of opportunity, need will find a way to open it.

"You can never make the millions believe that 'population is pressing very hard on the means of subsistence,' while the great elevators are bursting their sides with last year's wheat, and while dealers in all sorts of food are complaining that the market is overstocked. At the very time when the great grain-dealers of the world are asking, 'What on earth shall we do with these extra millions of bushels of wheat?' there comes, borne on the wings of lightning across the sea, a bitter wail of thousands of outcast poor, who are asking in despair, 'O God, where shall we get bread for our hunger?' And it comes not alone from the shiftless who will not work, but from 50,000 hungry men who meet in the open squares of the world's metropolis and unitedly say, 'We are willing to work; we want to work; give us work and we will earn our bread; but *bread,* BREAD, *we must have* —BREAD for our wives and our children.'"—*Rev. C. O. Brown.*

THE SYSTEM IS WRONG.

In a recent sermon Dr. Lyman Abbott of Plymouth Church, Brooklyn, asked and answered this question:

"Does the present industrial system produce

the best results for the best development?" Dr. Abbott said that it did not in his opinion. He then referred to the statistics of an English political economist, showing that over one-tenth of the population of England were without employment and totally without means of gaining a livelihood. "No industrial system," said he, "is turning out the right kind of men and women which leaves from ten to fifteen per cent. of its population to starve in our cities, depending upon charity for a bare, miserable existence.

"In 1885, a careful statistician estimated that nearly 1,000,000 workingmen were out of employment in the United States, and yet this country is the El Dorado of the workingman. I do not know the condition of the laboring classes, so far as statistics are concerned, at the present day, as resulting from the last industrial upheaval, but I do say that a state of society which leaves so many men out of employment, which puts money into the pockets of the wealthy, and takes bread out of the mouth of the workingman is radically wrong."

THE UNKNOWN SUICIDE.

"'The Unknown' is dead. At twenty minutes past midnight last night he breathed his last, and no one knows from whence he came, his name, nor the honor he may have earned. For two weeks

he has lingered between life and death. Two weeks ago yesterday he was found lying alone in the grass in front of Lincoln Park. Under him was his hand, and in that there was clasped a revolver. One chamber was empty, and that one bullet was somewhere in his brain. That he lived an hour was remarkable. For seven long, weary days he breathed his life away in the receiving hospital. Then he was removed to the county hospital, and there is where he died last night. From the time of his discovery he did not recover consciousness."—*Los Angeles Record.*

"Tramp! tramp! tramp!
And beg for coffee and bread,
And sleep at night with shiver and cramp,
Like a brute, in a barn or a shed!
O, Life is a game in a Devil's ring,
Where one in a thousand wins,
But Death must be a jolly thing,
For a skeleton always grins!

"We ask for work and we ask for bread,
And they manacle our feet,
And march us out to the chain-gang tread,
To work on the city street.
O God! when was it a crime before
To make a pauper's appeal?
God pity the tramp and pity the poor,
What can we do but steal?

"One way is open—is open to all,
We can flee this horrible strife,
A little powder—a little ball,
Will end this nightmare life.

O welcome Death, and welcome Hell!
Or Heaven if that may be,
He made the prince and the tramp as well,
And he will welcome me!

"Tramp! tramp! tramp!
And beg for coffee and bread,
And sleep at night, with shiver and cramp,
Like a brute, in a barn or a shed!
O, Life is a game in a Devil's ring,
Where one in a thousand wins,
But Death must be a jolly thing,
For a skeleton always grins."

—A. P. A. M.

A TERRIBLE CONDITION.

A woman who washes for a living told the writer, that during the last month, that she, her daughter, her husband, her seventy-year-old mother and her two-year-old baby had earned twelve dollars, and that eight dollars of it had gone to the landlord for rent, leaving her four dollars with which to support five human beings, pay doctor's bills, etc. And our machine editors on machine dailies wonder at the "unrest" and the growth of Coxeyism. —*Minneapolis Union.*

And a careful census showed that in Minneapolis there were 5000 people out of employment!

"The sum total of human suffering, caused by the plutocracy, will never be known until the great ledger is opened in heaven on the morning of the resurrection, and the scoundrels stand at the bar

of judgment. The figures will cause the very devils in hell to shriek with agony."—*Representative.*

THE RESULT OF THE REIGN OF THE AMERICAN KINGS.

"Paupers.

"Tramps and vagabonds.

"Starving laborers and their families.

"Alien pauper labor and Chinese.

"Tenantless farms and over-crowded tenements.

"Over 5000 millionaires and 22,000,000 indigents.

"Banks full of gold and bullion while merchants and producers are without a currency.

"Warehouses and factories stocked with goods and apparel while two-thirds of the population have neither enough to eat or wear."—*A Populist Paper.*

"It is a puzzling thing that while more people are at the point of starvation in our country than ever before, and more hungry children are crying for bread, wheat is so cheap that farmers feed it to their hogs. We have been wont to associate famine with drouths and failures of the earth to give her increase; but here we have famine wasting tens of thousands while breadstuffs are so plentiful and cheap that the farmer gets little or no profit out of them. There must be a non-conducting

joint somewhere between the producers and the consumers of bread that is working harm to both of them. If there be any pressing problems set by Providence for our statesmen to solve in this year of grace, this must be one of them; to find and remove this non-conducting link."—*Christian Standard.*

"Our country to-day presents a most singular spectacle. One of the greatest panics which has ever occurred in our history, now has the nation in its grip. And what is the cause of it? That is the puzzling question. We have had no war; we have had no famine; no great national calamity has been apparent; the land is full of money, and provisions are as plenty as they ever have been. Yet no money can be had; banks fail; manufactories shut down; armies of unemployed men wander idly about; and families are starving. Why is it? To say that sudden and widespread distrust and fear have fallen upon the people, does not answer the question. Why has this fear, with its appalling consequences, come? The fact is before us that it has come, so strangely, too, as to call for a reference to it in the President's message to Congress. Does not the Scripture plainly answer the question when, as one of the features of the last days, it says: 'Men's hearts failing them for fear, and for looking after those things which are coming

on the earth'? (Luke 21: 26.) And how far is it to progress? Many men have already exhausted the little reserve they had in store, and the papers of the past week report bread riots in various places. Men are not going to sit down quietly and starve, if food is to be had. Do we not see in this one of the throes of distress in which society is to come to its dissolution? one element in that 'time of trouble, such as never was,' when 'Michael stands up, the great prince which standeth for the children of thy people'? (Dan. 12: 1.)"—*Review and Herald.*

THE STANDARD OIL ROBBERY.

There is an act on the statute book of Philadelphia forbidding the consolidation of rival pipe lines. This law the Standard Oil Company tried to repeal in 1893, but the bill was vetoed by Gov. Pattison. They are now attempting the same bit of tyrannous rascality again, and it remains to be seen whether Gov. Hastings will have as much backbone as his predecessor.

According to the *Christian Arbitrator and Messenger of Peace* the officers of the Standard Oil Company swore that they had nothing to do with any trust or combination. This was to avoid the penalties of the New York Anti-Trust Law. The *World* has published facts which lays bare the gi-

gantic conspiracy in which it is engaged, not only to crush out its American competitors, but to monopolize the trade of the world in this product, and in alliance with the Russian refiners to rob consumers at will. The Attorney General at Washington, Richard Olney, is the hired lawyer of the Whiskey Trust. He is in a position to protect the Standard Oil Company as well, in its outrageous robbery of the people. Some statistics are quoted from the *Titusville World*, from which it appears that this giant monopoly has taken from the $1,600,000,000, which is the estimated wealth of the country, $700,000,000. The profits of the company are not less than $200,000,000 a year. Their net profit when oil was selling at six or seven cents a gallon, was four cents per gallon. Says the *World:*

"Add the yearly income of the oil trust to the income of the $10,000,000,000 in railroads, $200,000,000 in sugar, $400,000,000 in electricity, insurance companies, banks, and the many other great companies; add to this the ingathering capacity of the drink traffic, is it any wonder money is scarce with the common people?"

Be Patient.

BY MARY F. MERRILL.

[When the starving people of Newfoundland threatened to become turbulent, the authorities exhorted them to "be patient," and assured them that in time their condition would be "investigated."]

Be patient, oh ye people!
  Though your children starving lie!
Though their cries for food and raiment
  Pierce the cold and stormy sky!
Be patient, for your hunger
  Is the hunger of the poor,
And you have starved so long,
  Starvation should be easy to endure.

Be patient for a little while—
  Until your masters meet
To talk o'er your condition—
  While you perish in the street;
It is not meet you should disturb
  Their councils with your cries;
So be patient while you're starving—
  Oh be patient, calm and wise.

What brooks it if your little ones
  Are faint for want of bread?
Be patient yet a little while,
  Perhaps you may be fed;
Perhaps when priests and kings and lords
  Have time to think of you,
They'll send you words of comfort
  Across the waters blue.

And if you die of hunger
  While your babies are unfed—
Why, no moans of childish anguish
  E'er can wake the silent dead;

Your hearts will not be tortured
  By your loved ones' hungry cries;
And the soul burns not for vengeance
  When the body starves and dies.

So be grateful to your masters
  For the peace that death will bring;
Let no words of wild resistance
  On the freezing night air ring;
Let the doors stay barred and bolted
  Where are stored the wheat and corn;
If you cannot keep life glowing
  You had no business to be born.

If you die, you are soon forgotten
  And your places soon are filled;
There are no notes of desolation
  In the voices death has stilled;
Cold and hunger cannot reach you
  In the comfort of the grave;
So do not prate of freezing,
  And of starving children rave.

Should some wild and desperate spirit
  Raise the cry for "Work or bread!"
Do not listen to his ravings:
  There are hands like his all red
With the blood of slaughtered princes;
  Ears like his have heard the groans
Of grim tyrants in all ages,
  While the light from blazing thrones

Has illumined dark, stern faces!
  Sunny France ran red with blood
And the Marseillais' wild music
  Rose still higher with the flood,
When that cry, that same wild raving—
  From starved, tortured lips was come!
So be patient, *now* ye people,
  Oh be patient, wise and *dumb*.

Should you dare to talk of vengeance,
Or the right of man to live,
There are ready ball and powder
Which the strong can *always* give;
There are ready loathsome dungeons
Where the starved may rotting lie,
And the *right* to *live*, my brothers,
You will find a *chance* to *die!*

So cross wasted arms in silence,
O'er each wasted patient breast,
Do they not lie there more calmly
Than by cruel fetters pressed?
Then when want has done his utmost
And you humbly, wisely die,
You may close your eyes in patience
In a pauper's grave to lie.

The Problem of the Unemployed.

There was to be an abundance of idleness. Two classes of idlers were to appear: those that need not work, and those who could not get it to do. When our Saviour gave a description of the condition of society just preceding his second advent, he said, "As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; . . . Even thus shall it be in the day when the Son of man is revealed" (Luke 17: 28, 29). The mere acts of buying and selling, building and planting are not wrong in themselves, hence it must have been an unlawful manner of doing so that constituted them sinful. Lawful things carried to unlawful extremes lie at the bot-

tom of nearly all of man's wickedness. The gifts of nature were for man's use, but he has abused them. He has perverted the best blessings of heaven. Evil men convert the springs of happiness into fountains of misery. The chemistry of sin transmutes a blessing into a bane. Just as the tarantula spider extracts noxious venom from the most delicious blossoms, so sinful man converts the gifts of Providence into deadly moral poison. God designed that man should eat the bread he had honestly earned, but he will not justify him in fraudulently obtaining it from another. His curse will rest upon a city that is reared in iniquity and built upon blood. The sinful methods pursued by the men of Sodom brought his judgment upon that city. Christ taught that there was to be a moral analogy between them and the men of the closing age of the Christian dispensation. The moral character of their acts was to be reproduced. In other words, history would repeat itself. A careful study of the characteristics of that age and our own reveals a strong resemblance between the two. Ezekiel thus describes them:

"Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomina-

tion before me; therefore I took them away as I saw good" (chap. 16: 49, 50).

Her sins as enumerated were (1) pride; (2) fullness of bread; (3) an abundance of idleness; (4) the failure to provide for the poor and needy; (5) the committal of abominations and haughtiness of fancied superiority. Pride of wealth with its haughty superiority was the sin of that age and it is the sin of our age. Honest toil is not degrading. There is a true nobility of character in earning your own living. The man who is ashamed of a *hard spot* on his hand *has a soft spot in his head.*

Where was the sin in possessing abundance of bread? Is not bread a necessity? Yes; but the sin did not consist in merely possessing an abundant supply of bread, but in the manner of obtaining and retaining it. This is proven from the fact that although there was an abundant supply, yet it was held by the few, and the producing class were deprived of that which naturally was theirs. How is it to-day? The United States has more resources than any other country; yet in every city, town and hamlet, the poorer classes are crying for bread. The markets are over-glutted, and the wheat crop is a drug, but it is all controlled—practically—by a few speculators. In ten of the leading agricultural States the people have joined

and formed a new declaration of independence, in which they have declared that, unless the government takes speedy measures to relieve them, they will refuse to pay interest on mortgages and taxes. On their walls they have posted the following couplet:

"Shall the land of the free and the home of the brave
Be the land of the rich and the home of the slave?"

Bread is plenty, but the millions are starving. In a recent article on "hard times," the editor of the *San Francisco Examiner* says:

"How is it in this country? We have so much to eat that the farmers are complaining that they can get nothing for it. We have so much to wear that cotton and woolen mills are closing down because there is nobody to buy their products. We have so much coal that the railroads that carry it are going into the hands of receivers. We have so many houses that the builders are out of work. All the necessities and comforts of life are as plentiful as ever they were in the most prosperous year in our history.

"When the country has enough food, clothing, fuel and shelter for everybody, why are times hard? Evidently nature is not to blame. Who is?"

The only answer to that question is, the speculators who control the markets of the world. In

Sodom the rich had a surplus of the necessities of life, while the poor and needy asked in vain for a chance to earn enough to live on. Ours is a perfect antitype of the Sodomic age. One class live in splendor and luxury, and squander in selfish indulgence the money wrested from the poor by fraud. The other class are forced to eke out a bare existence in squalid misery, toiling like slaves for starvation wages, or forced into idleness from inability to obtain work. Millions are out of employment and cannot get it. Families are starving by the thousands in the midst of plenty. All over the civilized world the laboring classes are in want. There is food enough to feed twice the population we have, yet those who need it cannot get it. Wall Street, the greatest "gambling hell" in the world, controls the food supply of our country. Pauperism is on the increase. Poverty treads on the heels of wealth. The land is filling with tramps. There is a vast army of them marching our highways. Just watch that sad procession trailing through the towns and cities, that array of battered and forlorn wretches, passing from misery to misery — ever reaching out the gaunt hand of poverty — begging attention and aid. Their tired feet press the soil of all civilized lands. In every breeze their ragged garments flutter. They sit like Lazarus at the rich man's gate, waiting for the

crumbs from his table. Immense processions of barefooted laborers march through the streets of London and cry, "Give us bread!" Some 30,000 parade the streets of Berlin, and shout, "Bread or blood!" Howling mobs rush through Paris, carrying the red-flag of the Commune, demanding work or bread. In the United States unemployed labor has raised the banner of black, the somber emblem that symbolizes want. Not long since, in the city of New York, "idle workmen marched beneath the dark-hued flag, and Anarchists shouted for the red."

Says the editor of the *California Advocate:*

"The assembling of the unemployed masses in our great cities in multitudinous thousands is a most gruesome spectacle, and their piteous cry for work or bread is being heard all over the land. It is the old unsolved problem of poverty, intensified by the unprecedented depression of business. *Involuntary idleness is a constantly growing evil coincident with civilization. It is the dark shadow that steadily creeps after civilization, increasing in dimensions and intensity as civilization advances.* [Italics mine. H. W. B.] Things are certainly in an abnormal condition when men are willing to work — want to work — and yet cannot find work to do, while their very life depends upon work. There is no truth in the old saw that 'the world

owes every man a living.' But it is true that the world owes every man a chance to earn his living. Many theories have been advanced and many efforts have been made to secure the inaliable 'right to work' to every one willing to work; but all such attempts have hitherto ended in gloomy failure. He will indeed be a benefactor to mankind who shall successfully solve the problem how to secure to every willing worker some work to do, and thus rid mankind of the curse of involuntary idleness."

In the city of Denver, during the summer of 1893, there was at one time 30,000 idle men seeking work. In Chicago a crowd of over 400 unemployed men marched through the down town streets, headed by one of their number carrying a pasteboard sign on which was scrawled the grim legend, "We Want Work." The next day they marched with many banners bearing the following inscriptions: "Live and Let Live," "We Want a Chance to Support Our Families," "Work or Bread," etc. An army of unemployed recently marched through San Francisco with banners on which were inscribed, "Thousands of Houses to Rent, and Thousands of People Homeless," "Hungry, Destitute and Homeless," "Driven by the Lash of Hunger to Beg," etc. "Get Off Our Backs and We Will Help Ourselves," was one of

their leading mottoes. We clip the following from the daily press:

"NEWARK, N. J., August 21.—Unemployed workingmen held a large parade to-day. At the head of the line marched a man with a large black flag, upon which in white letters were the words: 'Signs of the Times—I Am Starving Because He is Fat.'

"Beneath was a picture of a large, well-fed man with a high hat, and beside him a starving workman. Another black flag with an inscription of similar purport was carried in the center of the line. At the City Hall Mayor Haynes, who was on the steps, ordered the flags taken down, adding, 'No one can march through these streets unless the stars and stripes are carried.'"

Monday, September 17, 1893, the daily press says:

"The stories of *actual distress, and even of starvation*, are multiplying painfully throughout England, and the cessation of industries and the derangement of railways are assuming proportions of grave national calamity. . . . As might be expected the real cause consists of the huge royalties that lessees have to pay for the ground to the landlords from whom they lease the mines. A considerable number of millionaires, whose coal royalties hang like millstones around the neck of

the mining industries, are also prominent peers, and angry public consciousness puts the two things together with a snap. . . . Radical papers are compiling portentous lists of lords not unlike the lists of trusts at home, showing in their figures their monstrous levies on the earnings of the property of the country.

"The cry for bread goes up from the city. It is deeper, hoarser, broader than it has ever been. It comes from gnawing stomachs and weakened frames. It comes from men who tramp the streets searching for work. It comes from women sitting hopeless in bare rooms. It comes from children.

"In the city of New York the poor have reached straits of destitution that have never before been known Probably no living person understands how awful is the suffering, how terrible the poverty. No one person can see it all. No one's imagination can grasp it.

"Few persons who will read this can understand what it means to be without food. It is one of those things so frightful that it cannot be brought home to them. They say, 'Surely, people can get something to eat somewhere, enough to support life; they can go to their friends.' For the stricken ones there is no 'somewhere.' Their friends are as destitute as themselves. There are

men so weakened from the lack of food that they cannot work if it is offered to them."

Below are some newspaper clippings on the present situation in America:

"*Destitution in Newark.*—Over fifteen hundred skilled workmen are said to be idle — Overseers of the Poor, Citizens' Committee, and churches overrun with application for aid — Nearly 3000 destitute now on the list and the number growing rapidly — Hard times due to the tariff agitation is the sole cause alleged.

"*Hard Times in Bridgeport.*— Factories shut down or run on part time. Destitution in the city increased threefold in a year. Charity organizations only working full time. The proposed tariff changes given as the cause of the trouble.

"*Hard Times for Hatters.*— South Norwalk shops closed or run on short time. Fifteen-dollars-a-week men earning five dollars and nine-dollar men three dollars. These are the fortunate ones, hundreds having no work at all. Other industries fair as badly. The tariff is blamed.

"*Danbury's Unemployed.*— The town leases some woodland and sets applicants at work clearing it.

"*Work of Relief Committees.*—Subscriptions for five-cent restaurants. Conference of city officials to-day.

"*Feeding Two Thousand Eight Hundred Every*

Day. This is one-twelfth of the population of Yonkers. The destitution of the unemployed growing in that industrial city. Little prospect of the carpet factories opening soon. Soup and bread given out wholesale. The people are blaming the tariff.

"*Forty Thousand are Idle.*—The roll-call of the destitute in Brooklyn reaches 10,000. Two great organizations unite in an appeal for aid. The stoppage of the Planet mills will make things worse. Merchants say there is no hope of improvement until the tariff agitation is at an end.

"*Poverty in Three Cities.*—One-thirteenth of Patterson's population receiving aid. Plainfield's very practical charity. Work done for the city at the expense of the citizens. Passaic better off than most towns. The contemplated change in the tariff blamed for the destitution.

"*Applicants for the City's Free Coal.*—A long line of them stretches out every day at the headquarters of the charities and correction department.

"*Hungry Women at Florence Mission.*—Unfortunates with no home but the streets receiving food and words of encouragement and cheer.

"*Free Breakfast for the Poor.*—Evangelist Naylor will give them out at the Seventeenth Street Methodist Church.

"*Women All Eager to Work.*—Scene in the

working-room of the Ethical Society, No. 18 Delancey Street, where free clothing is turned out.

"*A Busy Center of Charity.*—One hundred men housed in A. T. Stewart's old home. Professional men and skilled mechanics who are glad to do anything in return for food and lodging—five-cent customers with silk hats—amateur wood-sawyer's at the wayfarers' lodge."

FEDERATION OF LABOR—ANNUAL CONVENTION IN CHICAGO—ADDRESS OF WELCOME AND PLATFORM.

The thirteenth annual convention of the above body met in Chicago on Monday with a full representation. W. C. Pomeroy, Vice-President of the Trades Assembly, read the following address:

"We would wish to bid you welcome," he said, "to a prosperous city, but truth will not justify the assertion. Things are here as they are, but not as they should be. We bid you welcome in the name of a hundred monopolists, and of 50,000 tramps, here where mammon holds high carnival in palaces, while mothers are heart-broken, children are starving and men are looking in vain for work. We bid you welcome in the name of 100,000 idle men, in the name of those edifices dedicated to the glory of God, but whose doors are closed at night to the starving and poor; in the name of

the ministers who fatten from the vineyards of God, forgetting that God's children are hungry and have no place to lay their heads; in the name of the pillars of the sweating system of the millionaries and deacons, whose souls are endangered by their appetite for gold; in the name of the wage-workers who sweat blood which is coined into golden ducats; in the name of the insane asylums and poorhouses, packed by people crazed by care in this land of plenty.

"We will show you exhibits of Chicago, that were not shown at the fair ground, of her greatness and her weakness. To-night we will show you hundreds of men lying on the rough stone in the corridors of this very building — no home, no food, men able and willing to work, but for whom there is none. It is a time for alarm — alarm for the continuation of a government whose sovereign States are delivered to railway magnates, coal barons and speculators; alarm for the continuation of a federal government whose financial policies are manufactured in Wall Street at the dictation of the money barons of Europe. We expect you to take measures to utilize the franchise and to hurl from power the unfaithful servants of the people who are responsible for existing conditions."

We quote from the opening chapter of *Civili-*

zation's Inferno, by B. O. Flower, editor of the *Arena*. He says:

"The Dead Sea of want is enlarging its borders in every populous center. The mutterings of angry discontent grow more ominous with each succeeding year. Justice denied the weak through the power of avarice, has brought us face to face with a formidable crisis which may yet be averted if we have the wisdom to be just and humane; but the problem cannot longer be sneered at as inconsequential. It is no longer local; it affects and threatens the entire body politic. A few years ago one of the most eminent divines in America declared that there was no poverty to speak of in this Republic. To-day no thoughtful person denies that this problem is one of grave magnitude. A short time since I employed a gentleman in New York to personally investigate the court records of the city that he might ascertain the exact number of warrants for evictions issued in twelve months. What was the result? The records showed the appalling fact that during the twelve months ending September 1, 1892, 29,720 warrants for evictions were issued in the city of New York. In a paper in the *Forum* of December, 1892, by Mr. Jacob Riis, on the special needs of the poor in New York he says: 'For many years it has been true of New York that one-tenth

of all who die in this great and wealthy city are buried in the potter's field. Of the 382,530 interments recorded in the past decade, 37,966 were in the potter's field,' and Mr. Riis proceeds to hint at the fact known to all students of social conditions who personally investigate poverty in the great cities that this potter's field gauge, terribly significant though it be, is no adequate measure by which to estimate the poverty problem of a great city. On this point he continues:

"'Those who have had any personal experience with the poor, and know with what agony of fear they struggle against this crowning misery, how they plan and plot and pince for the poor privilege of being laid at rest in a grave that is theirs to keep, though in life they never owned a shed to call their own, will agree with me that it is putting it low to assume that where one falls, in spite of it all, into this dread trench, at least two or three must be hovering on the edge of it. And with this estimate of from twenty to thirty per cent. of our population always struggling to keep the wolf from the door, with the issue in grievous doubt, all the known, if scattered, facts of charity management in New York agree well enough.'

"In 1890 there were 239 suicides officially reported in New York City. The court records are burdened as never before with cases of attempted

self-slaughter. 'You,' said Recorder Smith, addressing a poor creature who had sought death by leaping into the East River, 'are the second case of attempted suicide that has been up in this court this morning; and,' he continued, 'I have never known so many attempted suicides as during the past few months.'

"The details of a census of tenement houses published by the New York Board of Health some time ago furnished a melancholy confirmation of oft-repeated statements by thoughtful persons who have personally investigated this problem; in brief they show in round numbers 35,000 front tenements, 2300 rear tenements, 276,000 families, 1,225,000 inhabitants (an increase of 141,000). There are 850 stables and 4360 horses in the district to pollute the air.

"The night is slowly but surely settling around hundreds of thousands of our people, the night of poverty and despair. They are conscious of its approach, but feel powerless to check its advance. 'Rents get higher and work cheaper every year, and what can we do about it?' said a laborer recently while talking about the outlook. 'I do not see any way out of it,' he added, bitterly, and it must be confessed that the outlook is dark if no radical economic changes are at hand, for the supply is yearly increasing far more rapidly than the

demand for labor. 'Ten women for every place no matter how poor,' is the dispassionate statement of an official who has recently made the question of female labor a special study. 'Hundreds of girls,' continues this writer, 'wreck their future every year and destroy their health in the stuffy, ill-ventilated stores and shops, and yet scores of recruits arrive from the country and small towns every week to fill the places vacated by the victims of greed.' And let us not imagine that these social hells are peculiar to New York. What is true of the metropolis is to a certain extent true of every great city in America. Most of the studies found on the following pages have been made in Boston within less than an hour's walk of palatial homes on Commonwealth Avenue. Within cannon-shot of Beacon Hill, where proudly rises the golden dome of the Capitol, are hundreds of families slowly starving and stifling; families who are bravely battling for life's barest necessities, while year by year the conditions are becoming more hopeless, the struggle for bread fiercer, the outlook more dismal. In conversation with one of these toilers, he said, with a certain pathos and dejection, which indicated hopelessness or perhaps a deadened perception which prevented his fully grasping the grim import of his words, 'I once heard of a man who was put in an iron cage by a

tyrant, and every day he found the walls had come closer and closer to him. At last the walls came so close together that every day they squeezed out a part of his life, and somehow,' he said, 'it seems to me that we are just like that man, and when I see the little boxes carried out every day, I sometimes say to my wife, "There's a little more life squeezed out; some day we will go too."'

"I recently visited more than a score of tenement houses where life was battling with death; where, with a patient heroism far grander than deeds of daring won 'mid the exulting shouts of the battlefield, mothers and daughters were ceaselessly plying the needle. In several homes I noticed bedridden invalids whose sunken eyes and emaciated faces told too plainly the story of months, and perhaps years, of slow starvation amid the squalor, the sickening odor, and almost universal filth of the social cellar. Here one becomes plainly conscious of more inmates than are visible to the physical senses. Spectres of hunger and fear are ever present. A lifelong dread presses upon the hearts of these exiles with crushing weight. The landlord, standing with a writ of dispossession, is continually before their minds' eye. Dread of sickness haunts every waking moment, for to them sickness means inability to provide the scant nourishment which life demands.

The despair of the probable future not infrequently torments their rest. Such is the common lot of the patient toiler in the slums of our great cities to-day. On most of their faces one notes an expression of gloomy sadness, or dumb resignation. Sometimes a fitful light flashes from cavernous sockets, a baleful gleam suggesting smouldering fires fed by an ever-present consciousness of wrongs endured. They feel in a dumb way that the lot of the beast of the field is happier far than their fate. Even though they struggle from dawn far into the night for bread and a wretched room, they know that the window of hope is closing for them in the great throbbing centers of civilized Christendom. Sad, indeed, is the thought that, at the present time, when our land is decked as never before with stately temples dedicated to the great Nazarene, who devoted his life to a ministry among the poor, degraded and outcast, we find the tide of misery rising; we find uninvited poverty becoming the inevitable fate of added thousands of life every year. Never was the altruistic sentiment more generally upon the lips of man. Never has the human heart yearned as now for a truer manifestation of human brotherhood. Never has the whole civilized world been so profoundly moved by the persistent dream of the ages—the fatherhood of God and the brotherhood of man.

And yet, strange anomaly! The cry of innocence —of outraged justice—the cry of the millions under the wheel rises to-day from every civilized land as never before. The voice of Russia mingles with the cry of Ireland. Outcast London joins with the exiles of all great continental and American cities in one mighty, earth-thrilling demand for *justice*."

In a recent editorial in the San Francisco *Chronicle*, it was stated that "the hardships of the people" of India could be inferred from such statements as this recently made by the Lieut.-Governor of Bengal:

"Half our agricultural population never know from year's end to year's end what it is to have their hunger fully satisfied."

Or this from Sir W. W. Hunter's book, *England's Work in India:*

"Fully one-half of the people of India go through their lives on insufficient food. In the face of such conditions the remorseless creditor class of England proposes to add to the burdens of the Indian peasantry by putting India on a gold basis, the effect of which will be to increase the taxation of the agricultural class twenty-five or thirty per cent. Blowing Sepoys from the mouth of the cannon was merciful treatment compared with this."

There are over 250,000,000 people in India, hence one-fifth of the population would be 50,000,000, Just think of it! 50,000,000 are in daily course of starvation, and yet the insatiable greed of the rich Englishmen would add to their sorrows by increasing their taxes!

One writer, in speaking of the merciless taxation imposed upon the people by England, says:

"It is not a pleasing reflection to a European mind that the two rupees (paid for taxes) form precisely the difference between life and death to many who have perished for want."

A missionary in India, who went to relieve the poor, was told:

"Your preaching is a lie! for, if your Saviour and your religion are thus merciful, how do you then take away the money of the poor and suffer him to starve?"

The following in the daily press is to the point:

"LAHORE, Dec. 30.—The resolutions adopted by the National Congress declared that 50,000,000 of people are on the verge of starvation and urge the government to take immediate steps to succor them. The resolutions also recorded the regret of the members at the hasty enactment closing the mints, which it was claimed further burdened the people with indirect taxation and

disturbed important trades and industries, notably, the cotton spinning industry."

Survey the whole wide world and you find that rags and wretchedness, wealth and pleasure mark the two classes; who are constantly growing apart.

There is no need to multiply statistics; the daily press makes us all acquainted with the facts as they are. The situation is far different than it ever was before. It is not over-production, but under consumption that lies at the bottom of the trouble. If all the hungry were fed and the poor clothed there would be an increased demand.

There can be no such thing as *absolute* over-production until every need of every human creature is supplied; hence it is only *relative over-production*, because of *under consumption*. The real consumers are the masses of the people, hence when they are unable to purchase the necessities of life a financial panic ensues. A lessened demand for commodities means a lessened demand for work, and consequent idleness on the part of the laboring masses. This diminished production in one branch of industry tends to diminish in all, while increased production in any branch of industry tends to increase it in all. Therefore, any system that tends to restrict production operates to make idleness and poverty.

When monopolies to enhance prices lessen production they become poverty-making machines.

In a recent article in the *Arena*, under the caption—*They Have Fallen Into the Winepress: Some Facts Illustrating the Onward March of Uninvited Poverty*, the editor says:

"A short time before his assassination, Mayor Harrison declared that there were in Chicago more than 200,000 persons out of employment. The court records for New York City for the year ending September 1, 1892, shows that there were issued during that period 29,720 eviction warrants. Those out of work in New York to-day are numbered by the hundred thousands, and those who are slowly starving to death, or who are being driven to sin by hunger and cold, would make an army so great as to appal the most brutal natures. In discussing this question, Mr. C. H. Lugin, a careful writer, who as editor of a prominent Western daily paper has had exceptional advantages for ascertaining the exact truth, says, speaking of the present conditions:

"'From every part of the land comes a story similar to that which reaches us from our greatest cities, so that it appears not unreasonable to estimate that there may be in the whole country 1,000,000 unemployed workmen. The habit when speaking from a military point of view is to esti-

mate one able-bodied person for every five of the population. If this holds good as respects our workingmen, we may set down the army of the unemployed as representing 5,000,000 people, or one-third the male population of the nation. Marching four deep the unemployed workingmen would make a column 300 miles long, while the women and children, the aged, sick and infirm dependant upon them, would trail along for 1200 miles in the rear.

"'Such a host may well excite our pity, for in its existence is implied much present and more future want and suffering. But is it not also a menace? Necessity knows no law. Men have strange thoughts when want pinches the faces of their wives and children.'[1]

"I believe most profoundly that if the public imagination could be so quickened that our people grasped even in a limited degree the abject despair, the unfathomable agony, the essential tragedy which poverty is to-day occasioning in our republic, a mighty awakening of conscience would follow, which would end in the abolition of uninvited poverty and the moral uplifting of our people to a plane never before reached by man. And in order to convey to the mind and heart of the earnest and thoughtful, a glimpse of what is really meant when

[1] "A National Problem," in the *Arena* for January, 1894.

the press states that there are thousands of people seeking work, or begging to be permitted to earn bread, I wish to cite a few individual cases, which are in a real way typical illustrations of the suffering and despair which exist from the Atlantic to the Pacific; for from specific cases we shall be able to appreciate the tragic implications conveyed in such brief newspaper statements as the following, clipped from a recent issue of the Chicago *Inter-Ocean*:[1]

"'There is not a police station in Chicago that does not shelter from fifty to one hundred lodgers every night. By nine o'clock in the evening every station is filled, and more are turned away for want of room than are accommodated. They have no coverings. They are packed in closer than pigs in a pen. Sometimes upon a cold night the stations are so crowded that the miserable creatures are actually forced to sleep standing; packed in like herring, they prevent one another from falling. In the morning they leave behind them quarters reeking with foul air; with them, they take hunger and misery. Chief Brennan of the police department said that many men were forced into crime for want of the actual necessities of life. He said the *increase of crime was largely due to the hard times.* Men out of employment with no abiding

[1] Chicago *Inter-Ocean*, Nov. 13, 1893.

place become desperate, hence daring depredations were of frequent occurrence.'

"Here are a few special cases. It would require many volumes to contain the narration of similar facts which find their way into the press, or to the desks of all who in public life are in any way interested in their fellowmen.

"During last summer a little boy patiently tramped for two weeks seeking work in the city of Brooklyn. He had the heart of a true American, and shrank from begging or stealing. He knew he could make himself useful and earn a good livelihood. He met only with rebuffs; finally hope left his heart and all was night; the boy committed suicide. The editor of the New York *World* thus briefly summarized this pathetic tragedy:

"'The suicide in Brooklyn of a lad but fourteen years old because he could not get work, after weeks of patient trying, is a pathetic tragedy. There are few things more discouraging than repeated rebuffs day after day when one is willing to work if an opportunity could be found. This lad, very likely, was unusually sensitive, but on that account not a worse sort of boy by any means—rather one who in favorable circumstances and under encouragement would have developed usefully. Such an incident suggests many reflections.'[1]

[1] New York *World*, July 12, 1896.

"Recently in the city of New York there were nine suicides within twenty-four hours. A leading metropolitan journal which investigated these cases announced that the majority of the terrible deaths was due to *hunger or fear of starvation.* That such things are possible in an opulent city where men spend thousands of dollars on pleasure yachts and racing stables, and thousands of dollars in banquets, proves that social conditions are not only unjust, but that our civilization is already imitating that of ancient Rome, when the patrician, oligarchy ruled, and only the shell of a republic remained."

In Australia there were eighty-nine suicides in one week recently as a result of "hard times."

"From recent reports it would appear that Australia is not such a paradise for workingmen as many have been led to suppose. Heretofore the most glowing accounts of the success of unionism in establishing excellent conditions for the workers have come to us. Now people in search of employment are warned against going there. One account states that the labor bureaus of the trade organizations of Melbourne contain names of 14,000 applicants for work, which does not represent half the unemployed, which is over 30,000. In Victoria there are 50,000 unemployed, representing 170,000 men, women and children, who are in a half-starving condition."

The two following clippings from the *San Francisco Examiner*, reveal the true condition of affairs here and in Europe. The editor says:

"THE PROBLEM OF THE DAY.

"The problem of the unemployed is one of the most serious that face the United States. According to the statistics collected by *Bradstreet's* there were at the opening of the year something over 801,000 wage-earners out of employment in the first 119 cities of the United States, and the number of persons dependent upon these for support was over 2,000,000. If the 119 cities gave a fair average for the country the total of wage-earners wanting employment on the first of the year would run above 4,000,000 persons, representing a dependent population of 10,000,000. As the unemployed seek the cities it is safe to deduct one-fourth from these figures. But even with this deduction the number of wage-earners out of employment is an enormous, heart-rending total.

"THE UNEMPLOYED IN EUROPE.

"The hard road of poverty whose end is pauperism has been traveled so long in Europe that the authorities of the Old World know better how to deal with it than the comparatively prosperous community on this side of the water. The wages

of Europe are so low that in many states the end of life must be the poorhouse. No amount of industry and frugality can enable the laborer to lay by a competence for his old age. The margin between income and expenses is so small that a few days' sickness or lack of employment reduces the laborer to destitution. Government there has thus been forced to deal with it more or less scientifically instead of in the happy-go-lucky method familiar to America, where tramps flourish without work, and the self-respecting man who falls into need must suffer hunger."

George E. McNeill, in his address at the World's Labor Congress, said:

"The labor movement is born of hunger — hunger for food, for shelter, warmth, clothing and pleasure. In the movement of humanity toward happiness each individual seeks his ideal, often with stoical disregard of the happiness of others. The industrial system rests upon the devil's iron rule of every man for himself. Is it an unexplainable phenomenon that those who suffer most under this rule of selfishness and greed should organize for the overthrow of the devil's system of government?"

Nearly 1000 children are born yearly in London workhouses. Two years ago there were more than 12,000 able-bodied paupers in those charitable in-

stitutions. It has been calculated that London has paupers enough to fill all the houses in Brighton.

One in every eleven inhabitants seeks poor relief in the course of the year, yet we are assured that pauperism in the metropolis is steadily on the decrease.

It is a gloomy fact that there are nearly 1000 common lodging-houses, which have nearly 60,000 inhabitants. These warrens contain nearly 10,000 women and girls, half of them being under the age of twenty-two.

Over 500,000 homeless wanderers and 24,000 beggars belong to the richest city in the world; and every night, in this pitiless place, 6000 persons sleep in the open air. It is estimated that the amount of poverty is so great and living so precarious, that one person in five will ultimately die in the workhouse, hospital or lunatic asylum.

There is one thing to be remembered in this connection, and that is, that *there is a difference between pauperism and poverty*. The causes of poverty are many, and from them we may determine its moral character. *Poverty may be an entirely honest and respectable condition.* We have known men who were poor because they were honest. The divinest life can be lived out in poverty. But pauperism is quite a different thing. It is poverty willingly dependent, dishonest, lazy, mendacious,

rioting in conditions of life which can be only ignoble and base. The causes of poverty may be stated as follows:

First, physical defects or disabilities. A man may not have the skill to work, and thereby obtain a livelihood, by reason of the loss of limbs or other defects. Second, mental deficiences or inaptitudes. There are some people who are always behind. They never can take advantage of a situation and cannot economize. We see it in two families, side by side. One father will go on in comfort, laying up little by little, while the other is poor and always in trouble. Third, moral defects, or vices. Improvidence, shiftlessness, and intemperance. Fourth, accidents producing either business or social disaster. A family of children reared in idleness and luxury may have all their prospects wrecked by an accident that cuts off all their father's income. There is the poverty due to age and helpless childhood. Fifth, moral and social environments. Some people are poor because they are badly raised. As population increases and cities become more crowded, the harder grow the conditions for earning a livelihood. Step by step the poor in the great cities are borne down into the mud of pauperism, and pauperism slips down into crime and vice. Sixth, *bad industrial conditions. This is the chief cause*

of poverty. These conditions may be: (1) Variations in value of money. (2) Changes in trade. (3) Excessive or ill-managed taxation. (4) Emergencies unprovided for. (5) Undue power of the wealthy. (6) Governmental favoritism, as manifested in special legislation in favor of the rich. (7) Immobility of labor. (8) Inequitable distribution of the products of labor. (9) Monopoly in land, making the many renters and the few owners of the soil. (10) The introduction of labor-saving machinery, and the subsequent competition resulting therefrom. (11) Concentration of capital and business. These cover the general causes of poverty.

There is a cause operating to produce idlers that belongs to this century. Wealth and luxury are for the favored few, while poverty and hunger await the masses. Why are the great cities filled with starving wretches when wealth is increasing so fast? is the question now confronting the world. The rich men of to-day owe their wealth to the same causes which have produced the pauperism characteristic of our modern civilization. How to manage the increase of wealth and abolish poverty, is a vital problem. This difficulty is the product of recent times. The scientific discoveries of the present century and the latter part of the last, such as the discovery of latent heat by Black, the

invention of the condensing engine by Watt, the discovery of the composition of water by Cavendish, the construction of the locomotive by Stephenson, has resulted in an enormous and rapid development of force, which has increased the wealth of the world almost beyond the bounds of estimate. The whole character of human industry has been changed, and the social structure entirely revolutionized. The introduction of labor-saving machinery wrought the change. Men ceased to be dependent upon each other, but all became dependent upon machinery, which toils but does not feel. The laborer is dispossessed by the machine. The wonderful machinery of to-day renders it possible for man to perform tenfold more labor than a century ago. Hence nine less men are required for the same amount of work. Improved labor-saving machinery enables the manufacturer to reap a greater profit, for he can discharge a man and hire a boy to run it for less money. One man or woman, with a power-loom to-day, does the work of a thousand of our grandparents with their spinning-wheels. One modern steam-reaper and thresher does the work of fifty men.

It is estimated that over a thousand millions of horse-power is saved by machinery driven by steam-engines fed by coal, thus doing away with

necessity of raising food for that number of animals. By the application of steam and electricity as a motive power, the necessity of hand labor has been limited to a very small sphere. This is an age of machinery. It is claimed that the work now performed by machinery in the United States if done by hand, would require over 330,000,000 men. This machinery, which should and could be a blessing to man, has become an unmitigated curse. Capitalists reap all the profits from improved machinery. They are enabled to produce the same article at a less output than when hand labor was employed. Machinery does not require food and clothing, works without weariness, and never goes on a strike.

Machinery has dispossessed hand-labor largely, and thus created a large class of idlers. When one man can tend a machine that does the work of ten, nine are thus thrown out of employment, making a surplus of labor. This tends to reduce wages. The idlers in order to obtain work will offer to do so at a lower figure, and the greedy manufacturer will hire the cheapest man. Hence the result of the introduction of machinery has been to make the rich wealthier and the laborer poorer. Although the improved machinery is due to the inventive genius of the laboring man, he has not reaped the benefits from its introduction that

should accrue to him. He has become a slave, and his employer is his master.

That machinery could be a blessing is proved from the following facts: 1. Mechanical power takes off a strain from human muscles that they are not able to bear. It makes work lighter and easier. 2. It requires less time to perform certain work, hence gives the laborer more spare time in which to cultivate his social and religious nature. 3. It creates a surplus in excess of man's power of consumption, hence could practically put want out of his reach. 4. It reduces the cost of production and thus puts many things within reach of the masses that otherwise they could not obtain. 5. It increases the worker's wealth-producing power, hence, were he justly dealt with, would give him more for his labor according to his increased value. In the cotton trade in 1850 the average product of every employe was about $700. Thirty years after under improved machinery he was enabled to produce a value of $1200, notwithstanding the reduced price of cotton. In the woolen factory the increase in the same time was over $600, the amount of material consumed by improved machinery being about the same.

But the selfishness of man has frustrated the blessings that might accrue through the right use of machinery. The following evils have resulted

from the covetous misuse of modern mechanical appliances:

1. A lessened demand for labor and an enforced idleness on the part of a large class.

2. Compulsory poverty superinduced by the lessened demand for work and the power of centralized wealth.

3. The opportunity to satisfy the avarice of the most covetous generation that ever lived, *by the grinding down of labor in order to amass wealth.* Concentrated capital means power to dictate terms to labor; and the operation of huge manufacturing interests requires large investments; hence machinery tends to combine capital and crush labor by an unequal distribution of the natural profits which result from utilizing the crude products of the earth. Through combination the manufacturing cost is reduced, and the profits of the owners increased thereby.

4. It has decreased the number of those engaged in agricultural pursuits, and forced them into large cities.

5. It has increased the advantages of capital, and diminished those of labor. It has tended to give the rich a monopoly of education, of political rights, and of wealth. It has forced the wage-workers of the world into deadly competition with each other. Race is thrown into antagonism with

race, and nations of people are forced by their very necessities to retard the progress of their fellows. In this remorseless warfare upon human welfare the holiest ties of life are destroyed. Boys compete against men, and girls against women. Children are driven from the playground into the factory, and strong men are forced to live in idleness upon the earnings of their wives and little ones. The commercial relations between countries are strained, and grows more so as the competition grows fiercer.

"The ever-recurring question of how to deal with the unemployed is treated by Canon Barnett in the *Fortnightly*, and by Mr. J. A. Murray Macdonald, M. P., in the *New Review*. Mr. Macdonald begins by pointing to the effect which machinery has had in increasing the number and relatively decreasing the employment of the population. He contends: '1, That the proportion of the population of the country that finds work in the staple industries is decreasing, while the wealth produced in them is increasing; 2, that the increase in the population does not obtain work under satisfactory conditions in other channels of labor; 3, that the oversupply of labor cannot justly be traced to any fault of the laborer, but to a cause, operating in our industrial system as a whole, over which the laborer has hardly any control.'

"The remedy he advocates is 'the substitution of such an organization as would lead to a due balance between distribution and production, in place of the present wasteful overproduction.'"—*Public Opinion.*

We might fill a chapter of our book with extracts from leading newspaper and magazine writers in support of our position that *improved machinery is one of the chief factors in producing large classes of idlers to-day;* but the mere statement of the facts will suffice.

And another potent factor in producing a large class of idlers, and increasing wealth *is the gigantic combinations of capital which are a special feature of our age.* Combination regulates the price of commodities, the output of factories and the price of labor. It reduces the manufacturing cost to the minimum, and raises the cost price to the maximum. "The fewer laborers required to produce $1,000,000 worth of goods, the less profits of that production will be received by the laborers." Hence, by combining, fewer men are required, a less amount is paid in salaries, and a larger share of wealth goes to the capitalist, and a less amount to the laborer. Corporations reduce expenses by discharging men and cutting down wages. When a financial depression produces a scarcity of work, thus superinducing idleness on a large class, the

idlers not being able to consume as much as formerly lessens the demand and thus makes the situation more perilous. Just such conditions exist to-day. How shall it be remedied? The root-cause is selfishness, and that cannot be legislated out of the heart. Human laws cannot cure covetousness. How then is this evil to be removed? By forcing larger wages? By getting a larger market? By enticing larger consumption? By abolishing property rights? By limiting the amount of wealth each shall own? By abolishing all government? By a return to hand labor and a discarding of machinery? How shall the laboring classes be bettered? None of these means proposed by man will ever adjust the matter. Wages cannot be forced long beyond their real value. There is a limit to human consumption and ability to purchase, that must limit production and compensation.

Take away property rights and men would live on each other like beasts of prey. The strong would take from the weak, knowing that he was not amenable to law. The inducement to industry would be gone. If the amount were to be limited, then men would seek to obtain it in the shortest, possible time, thus making things worse instead of better. A reign of anarchy would be a reign of crime. To abolish machinery now would be impossible. There is only one solution of the prob-

lem. As long as men are selfish they will seek to better themselves at the expense of others. No human panacea can heal the present social and financial disease that is gnawing at the vitals of the race. The remedy must be divine. It is! James says: "Behold, the judge standeth before the door." Christ's coming will settle it forever. He will come to the relief of his people. He will introduce a new regime in the government of the world. He will reign in righteousness. No cry of oppressed laborers will be heard. None shall build, and another inhabit; none shall plant, and another eat the fruit thereof. "The coming of the Lord draweth nigh." The millions of idlers in our age is a proof of it. The over-glutted markets indicate it. The cry of the laborer confirms it. The selfish squandering of wealth declares it in thunder tones. There remains but one more feature of the prophecy to be fulfilled before the Lord comes, *i. e.*, the weeping and howling of the rich, and that is not far distant.

CHAPTER VI

CAPITALISTIC DESPOTISM: OR, THE CRY OF THE OPPRESSED

"*Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth*" *(i. e., armies)*.—Jas. 5 : 4.

"*And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters. . . . And I have come down to deliver them out of the hands of the Egyptians.*"—Exod. 3 : 7, 8.

CHAPTER VI

THE present irrepressible conflict between labor and capital grows more serious as the days go by. The "Labor Question" is the all-absorbing topic of the hour. It engages the attention of all classes. It is the problem of to-day. Like an Alpine peak it towers above all others. It agitates the whole civilized world. It furnishes a theme for statesmen, editors and ministers. It is discussed at ecclesiastical conferences and political conventions. Even the pope of Rome has written many encyclicals upon it. Labor has hundreds of papers devoted to an advocacy of its rights, and public speakers to proclaim them.

The modern increase of intelligence and worldly comforts has made a life of poverty an intolerable burden. The toiling masses are struggling to the top. Men who are overworked and underpaid, to satisfy the monopolistic greed of our age, are beginning to assert their rights. Socialistic theories are being promulgated from press and platform.

The financial world is sleeping on a volcano of discontent, whose sudden eruption will overwhelm them with disaster. Bloated opulence and gaunt poverty are sworn enemies, and have entered the arena to contend for supremacy. Capital, with its iron heel on the neck of labor, watches its struggling foe with palpitating heart, knowing that as soon as it gains its feet it will repay, with tenfold interest, all the indignities heaped upon it.

The sullen growl of desperate revenge sounds throughout the civilized world. It is heard from Anarchists, Socialists, Communists and Nihilists, who are whetting the dagger that shall pierce the heart of monopolistic greed.

We boast of the progress of the nineteenth century. Our cities are abiding places of wealth and luxury. Our modern manufactures yield fabulous fortunes, such as the world never dreamed of before. Business competition is rife. In the mad race for wealth the capitalistic class combine their wealth, till the immense aggregate staggers the imagination. But despite the boast of wealth and luxury we find upon inspection an increasing amount of poverty and wretchedness, coupled with unremunerative toil. The crowding of large masses into the cities suggests the impoverishment of rural sections, and dissatisfaction with agricultural pursuits. Modern fortunes are no longer the reward

of honest industry, but of governmental favoritism, over exaction from the masses, and the power of cumulative wealth. There is a constant widening of the gulf between employer and employe, and two classes — the very rich, and the very poor — are rapidly forming.

While optimists are glorying in the achievements of consolidated wealth, as manifested in trusts, combines and monopolies, the philanthropists discover that the iron heel of aggregated capital is tramping on the rights of the laborer, and converting him into a slave. Like a heavy pall the doom of a perpetual servitude hangs o'er the enslaved masses, while increasing comforts, luxuries and ease are for the favored few. The "communism of capital," which is begotten of selfish greed and born of grasping avarice, is as heartless as Moloch. Like a vampire it sucks the life-blood of honest industry.

Monopoly is the assassin of industry. It murders opportunity. It is industrial anarchy. It is the cannibalism of trade. It is the annihilator of liberty. It is the capital curse of civilized commerce. It sinks wages to a starvation point, and tends to make the workman's share of the national wealth grow constantly smaller, while it leads to commercial crises and depressions, throwing thousands out of employment. Our modern monopo-

listic system tends to the combination of all business operations and enterprises, and by being concentrated in fewer hands, as a consequence it confines the laborer more rigidly to a menial position. With the steady growth of a plutocracy on one side and a proletariat on the other the trend of events is toward an open conflict of the two forces.

CAPITALISTIC DESPOTISM: OR, THE CRY OF THE OPPRESSED.

There was to be an outcry from the poor against the deprivations and oppressions of the rich:

"Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth" (*i. e.*, of armies).

Surely, we are living in an age when from the toiling millions in all parts of the world comes the cry: "Give us our just wages, and no longer defraud us out of what is our due!" That the rich employer keeps back a part of the profit which the law of equity demands should go to the laborer, no reasonable man can deny. When the income of one man is greater than that of one thousand who labor for him, it is certain there cannot be an equitable distribution of the proceeds of his business.

There is a universal demand for an increase of wages. The *wage question* is the flame under the boiling pot of social discontent to-day. It is the cinder in the eye of political sagacity, the thorn in the flesh of plutocracy. It is the most irritating and threatening subject now disturbing the social world. Labor has organized its millions to demand more wages. Capital has organized to keep labor down. As it cannot truthfully be denied that the controlling force and special characteristics of this modern labor movement is the fact that capitalists are increasing their wealth relatively much faster than the laboring class, it follows that this special feature of the prophecy is now in process of fulfillment. The fact that the laborers declare that some system must and shall be adopted which will produce a more equitable distribution of wealth, proves that the chief cause of contention mentioned by the prophet is the one that exists to-day; or, in other words, the modern increase of wealth and its unequal division, has produced the *special* antagonism between the rich and their hired laborers, and caused the present outcry of the poor.

An English writer says:

"The population is mechanized into engines for the manufacture of new rich men; yea, the machinery of the wealth of the nation is made up of

the wretchedness, disease and depravity of those who should constitute the strength of the nation. Disease, I say, and vice, while the wheels are in full motion; but at the first stop, the magic wealth-machine is converted into an intolerable weight of pauperism."

Surely, a system that makes millionaires at one end and paupers at the other cannot be founded on the golden rule. Such a system begets discontent and a spirit of revenge. The workingmen will never be satisfied with the present wage system, which gives all the profit to the wealthy employer, while they sweat and toil for merely enough to live on. Capital will not give up its present advantage without a desperate struggle. The selfish and unscrupulous devotees of mammon will not adopt a wage system that will place them on a par with the common laborer. Hence the adjustment of the present difficulty must result in a serious conflict. The purpose of all labor organizations to-day is the betterment of the laboring men by an increase of wages. It does not follow that the defraudment of the laborer is a refusal to pay the wages agreed upon; but it is the taking of an unjust advantage of his situation — making him toil for a much smaller compensation than the law of equity demands.

Laboring men assert that the equilibrium be-

tween production and consumption must be adjusted; and that it can only be obtained by a more equal distribution of wealth in the process of production. A Mr. Walsh was incarcerated in a New York prison for an "alleged libel against a mercenary villain who had long glutted his coffers by plundering the poor of that city." On visiting Walsh in his cell, it is said some verses were found penciled on the walls as an apostrophe to a poor, dejected-looking creature which he had skillfully sketched beside them, representing a laborer in search of employment.

We quote one verse of the three:

"The wealth which ingrate tyrants wield
To crush and starve us—*we* create;
The blood we shed on flood and field,
Gives greatness to the *misnamed* great:
But short would reign this favored few
Were we but to each other true."

There are some facts in this connection that are worth considering:

1. When the greed and power of capital are pitted against the needs and rights of labor, and labor cries out that capital is taking the lion's share of the profits of industry, and by centralization is becoming a tyranny in the industrial world, it is time to inquire into the cause of the trouble, and seek a remedy.

2. *Every man has a perfect right to the natural*

results arising from the labor of his body, or mind, in whatever manner that labor may be employed. It is the province of civil government to protect the individual in his rights, and to keep him from infringing on the rights of others. Whereas the government has the right to restrain one man from inflicting injury upon all other men, and to prevent all other men from inflicting injury upon him, the laboring men have concluded that it would be in accordance with the strictest principles of justice to prevent capitalists and monopolists from extorting money, in such unlawful wages, from the general public. They contend there ought to be a law regulating the accumulation of wealth. The demand of labor to-day is for more wages, and more time — more wages to obtain more comforts, and more time to enjoy them.

"'The poor, the poor, the poor! they stand
Wedged by the pressing of Trade's hand,
Against an inward-opening door.
That pressure tightens evermore;
They sigh a monstrous, foul-air sigh
For the outside leagues of liberty,
Where art, sweet lark, translates the sky
Into a heavenly melody.
'Each day, all day' (these poor folks say,)
'In the same old year-long, drear-long way,
We weave in the mills and heave in the kilns,
We sieve mine-meshes under the hills,
To relieve, O God, what manner of ills?
The beasts, they hunger, and eat and die;
And so do we, and the world's a sty.'

'Silence, fellow swine; why nuzzle and cry?
Swinehood hath no remedy,'
Say many men, and hasten by.
But who said once, in a lordly tone,
'Man shall not live by bread alone,
But all that cometh from the throne'?
Hath God said so?
But Trade saith 'No;'
And the kilns and the curt-tongued mills say 'Go:
There's plenty that can, if you can't, we know;
Move out, if you think you're underpaid,
The poor are prolific; we're not afraid;
Trade is trade.'"

—SIDNEY LANIER.

3. Society to be safe must rest on a moral basis. No theory of political economy that ignores the Bible view or moral adjustment can succeed in redeeming society. Commercial morality is the foundation of commercial justice. Hence a moral reformation must precede a commercial one. There can be no national justice without individual justice; there can be no national honesty without individual honesty, for nations are only the aggregate of individuals. Hence, pure, private morals must precede pure public acts, as a rule. Policy may lead some men to do worthy public deeds, when their private life is impure. But we cannot secure moral reformation by political renovation. The regeneration of society is an individual work. Before grasping avarice is succeeded by spontaneous benevolence, heartless selfishness by sympathetic brotherhood, and fierce competition by mutual co-

operation, there must be a moral change in the individual. To secure permanent peace in society there must be the recognition of the eternal law of justice which grants to man, as a man, instead of to a favored class—the rights which belong to him. It is not true that "the world owes every man a living;" but it does owe to every one the right to earn his living. Hence, one class of men have no right to enact laws which will deprive another class of the means of a livelihood.

4. Christianity offers the only remedy for the moral reformation of society, and no reform can triumph in the end that ignores the Christian faith. While certain reform principles may produce a degree of social progress—even though they ignore the vitalizing and transforming truths of Christianity—yet the result is only a temporary and temporal good. *No reform movement will ever succeed in redeeming humanity unless it has in it the power that will tend to destroy selfishness, insure justice, promote true happiness and produce in each heart —love to God and love to man.* But Christianity is the only moral system in the world that has that power. The first practical effect of faith in Christ is to change man from a selfish to a benevolent being. Love becomes the motive power of his life. His disposition is changed. He not only knows the good, but desires to do it. And with

the God implanted desire is a divinely imparted power enabling him to do it. Love quickens desire, empowers the conscience and actuates the will. Christian "faith works by love and purifies the heart."

True reformation begins within a man and works outward. Man governed by principle is conscienciously bound to do right; while legislative measures only serve as a check to lawlessness. Law never begets love for our neighbor, while love rises above law and does good to our neighbor. Therefore, each man must possess the moral elements to rise out of his debased condition or remain there. To improve a man's condition without changing the man to fit his altered condition would not better the situation. Hence it follows that there can be no great social renovation without individual moral reformation. Man can find happiness only in holiness. God seeks to make men happy by making them holy. Sin being the cause of man's misery must first be eradicated before happiness is secured. *But modern social reformers are all applying an external remedy to an internal disease, hence must fail.*

5. No association, colony, state or nation, *founded on selfish principles* can succeed. They contain the germ of their own destruction. The very motive that lead to their organization will

tend to their destruction. The individuals of whom such associations are composed are drawn together, each one, by the motive to simply promote his own happiness and ease. Thus, as each one will seek his own good as the supreme end, and use the association as a means, the result will be mutual strife, jealousy and disbandment.

Men have tried labor colonies, joint-stock communities, industrial associations, trades' unions, and political reform parties, and this has invariably been the result. If each individual be a self-seeker it is only an aggregate of selfishness. Every selfish effort serves but to strengthen the selfish principle in men, and unless it is conquered by a stronger power it will dominate the whole life.

The model type of Christian association, as illustrated in the New Testament, shows another object for association. They are associated not for selfish, but benevolent purposes. They seek the good of the world. They labor to benefit others. Their motive is to please Christ. They love to make self-denials, for they have a higher aim than self. With them self is subordinate, not supreme. The Bible plan of reformation includes the whole family of man, instead of being for a class. It has the only means adapted to the end in view. It has proved beneficial wherever tried. And furthermore, it is eminently practical. It not only seeks

to make man a recipient of its blessings, but a disseminator of them also. Its means are now available, and can be tried without waiting to educate men up to their reception. When our modern social doctors cast away the only medicine that can cure the disease, they must not be surprised if their patient grows worse instead of better.

6. *That the divine law of equity must be recognized before this matter can be adjusted, is an indisputable fact.* (We do not believe it will be before the Lord comes, but state it as a moral fact in the adjustment of the problem.)

It is the ignoring of this law that causes all the trouble. It is said that in England there was carved on the front of a building the figures of four men, one standing on the shoulders of the other. On the top was the king, and over his head was inscribed, "I rule for all." Under him was a soldier with the inscription, "I fight for all." Beneath him was a minister who was represented as saying, "I pray for all." At the bottom was a poor laborer, bent beneath the weight of the three above him, and with a mournful look on his face he was muttering "*I pay for all.*" That one man should work that another may loaf is unjust. We invite the reader's attention to the following facts concerning the law of equity:

(1) God recognizes no favored class in the

bounties of nature and providence: "He maketh his sun to shine and rain to fall upon the just and the unjust" alike.

(2) God has revealed himself as being "without partiality," and hence requires all men to recognize the laws of equity. When he led the Hebrews out of Egypt and fed them in the wilderness with manna from heaven, he prevented monopolistic greed from gaining an undue advantage, by causing the surplus to breed worms and decay, and the diminutive amount prove abundant. In order that there might "be equality"—"he that gathered much had nothing over; and he that had gathered little had no lack" (2 Cor. 8: 15).

(3) Under the system of Moses, to prevent monopoly in land, which is an injury and an evil, each family of each generation was given the privilege of accumulating, while the fee of the soil was caused to revert once in fifty years, thus preventing selfish parents from monopolizing the soil for the benefit of indolent children. The wisdom of this scheme is apparent. It is comprehensive. It was a preventative of pauperism. It was a check to unprincipled rapacity. Again, under that system one generation did not have to pay another's debts. Every fifty years they were cancelled. Hence perpetual poverty was escaped. While the law of Moses recognized *the right of private ownership of*

land, it also recognized that one generation had no right to rob another of its inalienable right to the soil. That the government should adopt a policy to prevent the *monopoly of untilled soil* by men of capital, is no more than just. Capital has a right to its reward in other directions, but not by excluding actual cultivators of the land, nor by raising the prices of the virgin soil against those who desire to cultivate. What right has one man to hold in reserve thousands of acres of untilled soil, while hundreds of his fellowmen are homeless and landless? But that is just the condition of affairs to-day. And the worst of it is that in Europe the wealthy landholders use the land for parks and forests and hunting grounds, while the masses are slowly dying of starvation.

"Before us dies our brother, of starvation;
Around are cries of famine and despair!
Where is hope for us, or comfort, or salvation—
Where—oh! where?
If the angels ever hearken, downward bending,
They are weeping, we are sure,
At the Litanies of human groans ascending
From the crushed hearts of the poor.

"We never know a childhood's mirth and gladness,
Nor the proud heart of youth free and brave;
Oh, a death-like dream of wretchedness and sadness
Is life's weary journey to the grave!
Day by day we lower sink, and lower,
Till the God-like soul within
Falls crushed beneath the fearful demon power
Of poverty and sin.

"So we toil on, on with fever burning
In heart and brain;
So we toil on, on through bitter scorning,
Want, woe and pain.
We dare not raise our eyes to the blue heavens
Or the toil must cease—
We dare not breathe the fresh air God has given
One hour in peace."

—LADY WILDE.

(4) The Bible teaches that it is the duty of the nation and its government to see that the poor are not oppressed by the rich: "Thus saith the Lord God: Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people" (Ezek. 45: 9). The direction given to kings is, "Open thy mouth, judge righteously, and plead the cause of the poor and needy" (Prov. 31: 9; 20: 8; Psa. 82: 3). It is dangerous to neglect our duty to the poor. "Whoso stoppeth his ears at the cry of the poor, he will cry himself, and shall not be heard" (Prov. 21: 13). God promises to bless those who do their duty to the poor (Isa. 58: 10, 11).

(5) The recognition of the eternal and unalienable rights of man is embodied in the American Declaration of Independence:

"We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain unalienable rights;

that among these are life, liberty and the pursuit of happiness; that, to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundations on such principles and organizing its powers in such form as shall seem to them most likely to affect their safety and happiness."

Other nations have recognized this principle though stated in different language. The proper recognition of this principle of the equal and natural rights of man, in our social relations would secure the rights of men to their labor and the fruits of their labor.

Now we assert that the refusal to recognize this primary human right is the cause of the appalling amount of poverty on one side, and the increase of colossal fortunes on the other that we behold to-day, and which the prophet of God foretold. The boasted liberty of the wage-worker is a delusion: First, when out of work he must "hunt for a job." But when he looks for work he is called "a tramp." *He must beg for work, or beg for bread!* Second, having no land of his own, so as to work for himself, he must sell his labor to

some one who has, or seek some other occupation. In order to live he must have a place to live on, hence must seek permission from some fortunate possessor of the land, and consent to give him so much of the fruit of his labor for the privilege of living there. *For the privilege of living on the earth he must pay the owners of the earth.* Third, if he seeks employment from those who manufacture the products of the land into wealth the same inequitable condition exists: He is paid only enough to keep him alive and in working order, while the chief benefits of his labor goes to the employer. He must submit to the dictation of capital, or lose his job, his home and his bread. To be "out of work" means to be "out of home," for the landlords must have their rent, and the grocer cannot give away his goods.

Now, if the present conditions were changed, and all had equal access to land, thus giving labor the ability to employ itself, so that capital would have to offer inducements to the laborer in the way of higher wages than he could make for himself, and the law of equity was to prevail—where would be these great inequalities in the social scale that now exist? If such were the case capital could not oppress labor while it was free to natural opportunities. But human selfishness will prevent any such ideal state of society, prior to

the establishment of God's kingdom. Then they shall build, and not another inhabit; they shall plant vineyards, and not another eat the fruit thereof (Isa. 65: 21).

(6) The law of God forbids oppressive labor. "Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not . . . the poor" (Zech. 7: 9, 10). "Execute judgment and justice, take away your exactions from my people, saith the Lord" (Ezek. 45: 9). "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbor's service without wages, and giveth him not for his work" (Jer. 22: 13). "Rob not the poor, because he is poor: neither oppress the afflicted in the gate" (Prov. 22: 22). "Undo the heavy burdens, and let the oppressed go free; and . . . break every yoke. . . . Then shall thy light break forth as the morning" (Isa. 58: 6–8).

God's judgments came upon Egypt because of the oppressive labor they exacted from the Hebrews. "The children of Egypt sighed by reason of their bondage, . . . and their cry came up unto God by reason of their bondage" (Exod. 2: 23). The cause of God's judgments on Babylon of old was similar: "Thou didst show them no mercy;

upon the ancient hast thou heavily laid thy yoke" (Isa. 47: 6). The sin of Israel was of a like character: "In the days of your fast ye find pleasures, and exact all your labors" (Isa. 58: 3).

The prophet James foretold this as the sin of the last days, when he said, speaking of the rich: "Ye have condemned and killed the just; and he doth not resist you" (Jas. 5: 6). First, the condemnation is to a condition that results in death. It is not outright murder, but the legal enactment of laws that bring about the same end. Second, the implication is that the unjust will resist while the just does not.

Just such a condition exists to-day, as the following citations will prove. One writer says:

"We shudder at the thought of cannibalism in heathen lands, and yet is it not practiced at home? When the rich oppress the poor, what is it but man living on man? . . . The heathen cannibals do not devour their victims until after death, *the civilized man-eater devours his victim alive.* When rich men and wealthy monopolies pay starvation wages, what is it but wealth feeding on poverty? What are the marks of premature age and decay on so many of the young who toil early and late for a small pittance, but the tooth-prints of the civilized man-eater?"

Dr. Talmage says:

"Look, for instance, at the woes of the womanly toilers, who have not made any strike, and who are dying by the thousands, and dying by inches.

"Many of the largest merchantile establishments of our cities are accessory to these abominations, and from their large establishments there are scores of souls being pitched off into death, and their employers know it.

"There are 65,000 sewing girls in New York and Brooklyn. Across the sunlight comes their death groan. It is not such a cry as comes from those who are suddenly rushed out of life, but a slow, grinding, horrible wasting away."

In a recent article on the "Nineteenth Century Civilization," the writer, after showing the enormous increase of wealth and its corresponding poverty, says:

"The Christian cannot accuse the pagan. The *murder* of his civilization is slower; its method is finer. Its horrors are tempered to the sensitive nerves of a generation whose lips are moist with the professions of the doctrine of the lowly Nazarene: but beneath this travesty of science that names itself industrial competition, there lies a barbarism more pagan—a stupidity that is infinite." "We read about women who make twelve shirts for seventy-five cents, and furnish their own

thread — in Chicago; about women that finish off an elegant cloak for four cents; about children that work twelve hours a day for a dollar a week; about some women who are glad to get the chance that offers *six cents* for four hours' work."—*Frances E. Willard.*

"We are assured on what seems to be good authority, that the 'sweating system' is forcing men and women to work sometimes for thirty-three and even thirty-six consecutive hours to avoid starvation.

'Alas that gold should be so dear,
And flesh and blood so cheap!'"
—THE NEW ERA.

Such items as the following in the daily press reveal the true state of affairs:

"Mrs. Clara Kloin was evicted Saturday; turned out in the cold rain (in February) with a baby only a few weeks old, because she was unable to raise the paltry rent. She walked about all day Saturday seeking a lodging. The baby died on Washington's birthday, and the mother is likely to die."—*New York Daily.*

In the same city, "While a ball costing $50,000 was in progress at Delmonico's, out on the curb-stone shivered a woman with a babe in her arms. A passer-by saw her crying and spoke with her. She said the little one was sick. He looked at

the child and saw that it had been dead for some hours. *It had starved and frozen to death.*"

It is reported that in England, where 11,000 persons were at one time dying of consumption, "that many, *very many*, of these poor sufferers are the acknowledged victims of unventilated workshops, ill-constructed dwellings, vitiated atmosphere, *long hours of work*, and the want of open places for exercise and recreation; so that they may fairly claim from their rich brethren, not sympathy only, but compensation, for the injury which their neglect has inflicted upon them." Employer's liability bills are a distinctive feature of our age.

An English writer says:

"The ways in which the poor are stinted in their wages, in which young men and young women are worked in trades and shops, and children in the mines, and women and children in the factories and elsewhere, bring an awful amount of guilt on this nation. Equally so does the establishment of systems of trade, which wring out of the muscles and sinews all that can possibly be gained, reckless of the sacrifice of the health and morals of those from whom it is gained; or which prefer female labor because it may be had at a lower rate, though it be to the entire destruction of family happiness. *The low wages, also, of the agri-*

cultural poor reduce them to the greatest shifts and distresses in providing clothing, lodging and necessary food for their families. The destitution of vast multitudes in our great metropolis is its reproach and its fearful danger."

In a late speech in Congress, Mr. Sibley of Pennsylvania, said:

"In the name of 67,000,000 American citizens we plead for more money, and in the name of 24,000 you not only refuse our demand, but purpose the taking away of one-half of what we have left. Prompted alone by our love for rich and poor, by our love for the welfare and peace of our common country, let us warn you that the masses of the people are aroused. All over this fair land they are on their knees in prayer. Their wails have been heard at the throne of the Almighty. My friends, hunger and cold know no laws, and when these twin devils are let loose and you force them out upon the world

'Then woe to the robbers who gather
In fields where they never have sown;
Who have stolen the jewels from labor
And builded to mammon a throne.

'For the throne of their god shall be crumbled,
And the scepter be swept from his hand,
And the heart of the haughty be humbled,
And a servant be chief in the land.

'For the Lord of the harvest hath said it,
Whose lips never uttered a lie,
And his prophets and poets have read it
In symbols of earth and of sky.

'That to him who hath reveled in plunder
Till the angel of conscience is dumb,
The shock of the earthquake and thunder
And tempest and torrent shall come.'"

—CONGRESSIONAL RECORD.

Senator Benjamin R. Tillman, in a stirring speech in the Senate Chamber, Jan. 29, 1896, said:

"The money-changers are in the temple of our liberties, and have bought the sentinels on guard. . . . The encroachments of the Federal Judiciary, and the supineness and venality—corruption, I say—of the representative branches of the government are causes of deep concern to all thinking and patriotic men. We are fast drifting into government by injunction in the interest of monopolies and corporations, and the supreme court, by one corrupt vote, annuls an act of Congress looking to the taxation of the rich.

"The Armenians are here at your doors. In every city and hamlet of these United States they can be found, and I warn you they will not be held down for all time by the Turks who now oppress them. A day of reckoning will come unless there is no longer a just God in heaven, and when it does come, woe be unto those who have been

among the oppressors of the people. The present struggle is, unfortunately, too like that which preceded the late Civil War, inasmuch as it is sectional. The creditor and the manufacturing States of the North and East, those who have grown inordinately wealthy at the expense of the producing classes of the South and West, are urging this policy with the besotted blindness of Belshazzar. The old slave-holders of the South were not more arrogant or more determined. The sordid despotism of wealth, to use the phrase of Justice Brown, is already felt throughout the land.

"God grant that our country may be spared the enactment of such scenes as were witnessed in Paris in 1789. But the fair flower of liberty cannot be uprooted or smothered by the noxious weeds of monopoly and class privilege without bloodshed, and a cataclysm which will give us a military despotism, or leave the republic redeemed, regenerated and disenthralled."

Let us notice in this connection the utterance of a New York journalist. He says:

"I tell you these Westerners have grown mad with their reading about the marble palaces of New York, and the wild flinging away of money here. They'll come marching in the first thing you know, and it will be all over with our millionaires. It will be the French Revolution over again."

Breakers Ahead.

Whither are we drifting as a nation? The United States is mortgaged to England, and debt slavery is established. Says the *Times Independent*, Little Rock, Ark.:

"Thirty years ago our public debt was $2,800,000,000. About one-third of this was in bonds held in this country, and the other two-thirds was in greenbacks and treasury notes in circulation among the people. The Secretary of the Treasury, in his report to Congress, Dec. 4, 1865, said that the people were comparatively free from debt; business was done for cash; there was a less per cent. of credit business than was ever before known, and that the prosperity of the country was without a parallel in its history. Now this industrious people, after thirty years of hard work, comes to look over the books and finds the following: Debts, public and private, $40,000,000,000; annual interest on same, $2,000,000,000; people in enforced idleness, 3,000,000, which, at one dollar per day, means a net loss to the country of $1,000,000,000 a year; sixty-six per cent. of the people own no homes, eighteen per cent. have mortgaged homes, and only sixteen per cent. yet own homes free from mortgage. In New York City alone 10,000 children died last year for want

of the necessities of life; and that means hundreds of thousands in the whole country. Add to this the unnumbered suicides, the wrecked lives, the wrecked hopes and homes. Nor is this all. Europe holds our bonds to the amount of $5,000,000,000, the annual interest on which is $250,000,000; and she also owns millions and millions of acres of our best lands, and has mortgages to the amount of hundreds of millions of dollars on other lands that by the grace of our Congress stipulates that it is to be paid 'in gold coin of the United States, of standard weight and finances.'"

And these are only a part of the items. The blackest pages of history furnish no parallel to it. Never before were a brave, free people in a single generation so completely sold into slavery, their hopes and ambitions crushed, the lives of their helpless little ones destroyed, and their republic ruthlessly mortgaged to a foreign monopoly by their trusted representatives, and "nobody hung for it."

Again we read: "Eastern banks hoarding gold; Washington institutions refuse to sell any yellow metal." An administrative man, highly linked to the government, caused to-day, just to try the pulse of money, an agent of his to go to every bank in Washington to buy gold. Not a bank would sell him any. "We don't care to part with

any," said one banker, "and I don't think, in the face of the almost certain silver schedule, that you can get any." "Could not I get it if I offered a premium?" asked the gold-hunter. "Not here," said the money-changer. "I think at some other bank you might get gold by offering a premium of one per cent." This premium was offered at several other Washington banks. They refused it. The administration scout could not buy a dollar's worth of gold at any bank of the capital.

* * * * * * *

This introduces us to the "sweating system." Every one knows what is meant by this expression. Its victims are the wretchedly poor men and women who make various articles of clothing, such as shirts, vests, overalls, etc. To this class of people in all our large cities Hood's lines apply:

"Work! work! work!
My labor never flags.
And what are its wages? a bed of straw,
A crust of bread—and rags;
That shattered roof, and this naked floor,
A table, a broken chair,
And a wall so blank, my shadow I thank
For sometimes falling there."

The following is one of many scenes in a tenement quarter:

"In a room ten feet square, low-ceiled, and lighted by but one window, whose panes were

crusted by the dirt of generations, seven women sat at work. Three machines were the principal furniture. A small stove burned fiercely, the close smell of hot iron hardly dominating the fouler one of sinks and reeking sewer gas. Piles of cloaks were on the floor, and the women, white and wan, with cavernous eyes and hands, more akin to a skeleton's than to flesh and blood, bent over the garments. . . . An inner room, a mere closet, dark and even fouler than the outer one, held the bed; a mattress, black with age, lying on the floor. Here such a rest as might be had was taken when the sixteen hours of work ended; sixteen hours of toil unrelieved by one gleam of hope or cheer. The net result of this accumulated and ever accumulating misery being three dollars and fifty cents a week. Two women using their utmost diligence could finish one cloak per day, receiving fifty cents each for a toil unequaled by any form of labor under the sun. . . . They are products of the nineteenth century civilization; and these seven are but types, hundreds of their kind confronting the searcher, who looks on aghast, and who, as the list lengthens and case after case gives its unutterably miserable details, turns away in despair only matched by that of the worker."

(7) The defrauding the laborer of hire is condemned by God.

Very plainly the Lord speaks on the subject: "Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning" (Lev. 19: 13). "What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts" (Isa. 3: 15). "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of the strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee" (Deut. 24: 14, 15). God threatens in another place, to come near unto judgment, and to be a swift witness against those that oppress the hireling in his wages, the widow, the fatherless, and that turn aside the stranger from his right (Mal. 3: 5). He marks this as the sin of the last times, "Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth" (Jas. 5: 3, 4).

The innumerable systems of robbing the poor because they are unable to resist, that exist in our

age, completes the prophetic picture. Systematic fraud is legalized to-day.

A graphic speaker has well said:

"We are accustomed to speak of this as the land of the free and the home of the brave. It will soon be the home of the rich and the land of the slave. . . .

"A financial system under which more than one-half of the enormous wealth of the country, derived from the bounty of nature and the labor of all, is owned by a little more than 30,000 people, while 1,000,000 American citizens, able and willing to toil, are homeless tramps, starving for bread, requires adjustment. *A social system which offers to tender, virtuous and independent women the alternative between prostitution and suicide as an escape from beggary is organized crime for which some day unrelenting justice will demand atonement and expiation.*

"Mr. President, the man who loves his country and the man who studies her history will search in vain for any natural cause for this appalling condition."— *John Ingalls.*

What means this world-wide cry for more wages, if it is not a fact that the laborer believes he is not getting his proper share of the product of his work?

Is not the present attitude of the laboring classes

exactly what the prophet said it should be? Are not the toiling masses of our age raising the *very* cry James declared they would? If so, are we not living near the end of time? Must not the coming of the Lord be near? The saints should not "grudge" the wealthy what they possess, for "the judge standeth before the door."

CHAPTER VII

WANTON LUXURY: OR, PLEASURE THE GOD OF WEALTH

"*In the last days . . . men shall be . . . lovers of pleasure more than lovers of God.*"— 2 Tim. 3 : 1–4.

"*Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.*" —Jas. 5 : 5.

"*Belshazzar the king made a great feast to a thousand of his lords. . . . They drank wine, and praised the gods of gold, and silver. . . . In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister. . . . Thou art weighed in the balances, and art found wanting.*"—Dan. 5 : 1–30.

CHAPTER VII

THE dazzling splendor of modern wealth has crazed society. Folly is the god of high-toned society. Pleasure rules the hour. Wealth has mounted the throne of worth. The temple of mammon has its holy of holies where only a select few can enter. There the god of carnal voluptuous pleasure is enthroned. Its devotees are lavish in their devotion. Extravagance is a mark of sincerity. Reckless wantonness is a badge of zeal. Luxury is crowned as a virtue. Poverty must dance attendance on wealth. Manhood is sacrificed for mammon, and womanhood is offered upon the altar of fashion. Lavish display is the order of the day. Heartless pride galvanizes injustice. Money is squandered to amuse a few rich men and women, regardless of the injury done to society by such a foolish waste of wealth and time.

"In England, at a recent drawing-room, held by the queen, there was $7,500,000 worth of jewels on the few ladies present. The Baroness Gustave

de Rothschild boasts of a pearl necklace worth $200,000, and recently Mrs. Mackey wore a dress the trimmings of which were alone worth $50,000! And right in the same great city were to be heard the piteous cries of little children starving for a morsel of bread. When those cries ascend to God, is it any wonder he cries down, Woe unto you, rich men? Here in England no less than $20,000,000 are annually expended for the cruel sport of fox hunting; and while thousands of poor families are huddled away in dark garrets and damp cellars, hunting dogs have palatial residences lighted by electricity. Here, where the poor man is not allowed land enough to raise a cabbage, there are 14,700,000 acres of waste land kept only for a game preserve and shooting ground for 'my lord.'"—*A London Correspondent in an American Journal.*

In the winter of 1893 Rev. Thomas Dixon of New York delivered a sermon in which he said:

"In the midst of hunger and cold, and even starvation among thousands, the rich are busy amusing themselves. There has been no time since the days of the Emperor Nero, when wealth strutted amid squalor with greater contempt for its surroundings, and with vainer display of all its vulgar trappings of gold and silver. The palaces of the rich in the days that preceded the fall of Rome

were pig-pens compared with the marvelous piles of architecture and decorative art with which our modern cities are full. The banquets given by the great gluttons of Nero's days are not to be compared in cost or display to the elaborate affairs of the year of our Lord 1893, at a time when 20,000,000 of the human race are in a starving condition. Tailors are busy inventing costumes for dogs, while children freeze for want of clothes. With threatened labor uprisings in many nations, the money kings of the world have just precipitated one of the greatest panics of the nineteenth century. They have made billions of dollars. But a few more victories and they are lost. Are they all fools, or are they born idiots, when confronted with the problem of selfish gain on the one hand, justice on the other?"

WANTON LUXURY.

"Most serious in some of their aspects is the growth of wealth and the growth of luxury, both of which have got wasteful and wanton before God. I declare that luxury has been accompanied step by step by deepening, deadening poverty, which has left whole neighborhoods without aspiration. This is no time for the church of God to sit still and be bound with the theory of its duty, outlawed by time and long ago demonstrated to be gro-

tesquely inadequate to the demands of a living institution; this is deserving the scorn of men and the curse of God."—*Bishop Potter, New York.*

Rev. Madison Peters, in an eloquent address recently delivered in New York, said:

"When I see the ever-deepening misery of the struggle among the poor, and the ever-increasing vulgar extravagances and ostentatious display of the rich; when I see tens of thousands rotting in fever dens, clothed in rags, shivering in the cold, pining for food, I feel the importance of the prayer, 'Thy kingdom come.'

"When I see love lavished upon dogs, dogs pampered by mothers and sisters, while nurses take care of the babies; dogs riding through our parks in royal state, when in our tenements children by the hundreds die in unspeakable agony or grow up starved into crime and neglected into sin; when I see the aristocratic spirit of many of our churches, a spirit that cannot touch the poor with gloves, I feel the need of that prayer, 'Thy kingdom come.'

"When I see less than ten per cent. of the working classes affected by the churches and the churches constantly moving up town to get away from the poor, and even the rich growing indifferent to religion—for there are hundreds of men in New York to-day, prayerless, godless, virtueless

men, standing on dazzling heights of prosperity, who a few years ago, in poverty, were praying men; when I see the church by her silence on these great questions divorcing herself from philanthropy and reform and the progress of our civilization, standing with weak hands and feeble knees siding with evil, because it is popular to flatter, because it is popular to trim, because it pays to hit nobody and praise everybody; when I see all these things I feel the importance of the prayer, 'Thy kingdom come.' And what if it did come? If Christ came to New York we would, if not crucify him, overwhelm him with sneers as we do his servants, who love duty and conscience more than ease and praise of men."

"Pomp and Poverty.

"This is no romance. To the tale we add no coloring. It is taken in its entirety from the twelfth page of the issue of August 19 of the New York *World*, that heartless apologist for and upholder of the single gold standard. We have always contended that that financial system creates millionaires and begets tramps, the New York *World* and its kindred parasites of the gold power have denied our contention. Now, let us see.

"In one column of that page was an account of the *debut* of Miss Mary Van Alen, a daughter

of the multi-millionaire, James J. Van Alen, who contributed $50,000 in 1892 towards the boodle fund which elected Grover Cleveland to the twin positions of President of the United States and creature of Rothschild. The reporter's account of the entertainment would make one almost forget that want and misery are rife in the land. After describing the priceless gowns, laces and diamonds worn by the women who assisted at the function, the reporter went on as follows:

"'The broad veranda was covered with an Egyptian tent, and from the ceiling and the sides were draped rich Egyptian tapestries. Here the floral decorations were of wild grasses, lotus flowers of the Nile and various shades of night blooming water lilies, all conforming to the hangings and trimmings of the tent. Passing from the terrace down a long flight of steps, the guests reached the outdoor ball-room erected over a sunken Italian garden. The structure consisted of a large wooden frame, covered with heavy canvas, and the interior, sides and ceiling were also of canvas, but painted by skillful Parisian artists to represent a ball-room of the Louis IV. period. The panels were painted in blue-and-gold tints, with decorated medallions. Flowers were introduced in the face of each panel in rich garlands of delicate green and pink shades, suspended by broad streaming silk bows. At in-

tervals about the sides of the room were large palms and huge vases containing rose-bushes in full bloom. Here was stationed Mullay's orchestra, which played for the dancers. Just outside of the ballroom was a large tent, where fifty tables were set for the supper served before the cotillion by Bussell.'

"How magnificent! What a proof of the wealth of the United States! But the reverse of the picture appears in another column upon the same page, in which another reporter records how Frederick Pittman, his wife, his wife's mother and his five children were found homeless and starving in Prospect Park, New York City. The report says that they are eminently respectable, hard-working people, but the natural supporter of the family had been out of work for over a year and piece by piece they had been forced to sell their furniture to buy bread and pay their rent, until at last no furniture remained and they were evicted by their landlord, perhaps Van Alen himself, if not, then one of his kind. Let the *World* reporter tell the story. His account tells how friends sheltered them for a few nights, then he goes on thus:

"'Another night they sat on a porch, telling the kindly Irish women who lived in the house that they had been driven from their home by the

heat. Two or three nights they managed to get enough money to buy a shelter for themselves. For all the time Pittman was seeking work and doing whatever came his way. The weather was kindly towards the homeless ones. The intense heat made the outdoor life possible, but there was the difficulty about food.

"'At last they turned to the park. They chose a part not frequented by the rougher element, near the Ninth Street entrance. There they lived for three days and three nights. They lived like hunted things, for they watched always for policemen, whom they feared, because they thought they would be arrested and the children sent to an institution.

"'They lived on what picnic parties left behind. The father, mother or grandmother was left with the children while the others looked for food.

"'They could not beg any more than they could steal. They could not even ask for help. They were ready to fight to the end, preserving their self-respect to the last.

"'The change in their fortunes came when Miss Mary Pease, King's Daughter, saw Mrs. Baxter looking for scraps of food in Prospect Park. Miss Pease made Mrs. Baxter tell her the truth. Baby Meltram was very sick and needed care.'

"They were befriended, and Mr. Pittman, who

is an entry clerk by profession, was given employment by the Park Commissioners.

"Can such contrasts be in a Christian land? Is it right that millions should live on scraps like these poor people, while a few squander in frivolity and vulgar display what would feed those millions. The trouble is that the few cannot have the display without depriving the many of food and shelter. Millions of bushels of American wheat have left these shores, pursued by the regretful wails of starving people, to purchase the diamonds and dresses worn by the women at Miss Van Alen's *debut.* The single gold standard has enabled the apers of European nobility, such as this man Van Alen, to rob the people, and what reck they how many starve or suffer exposure. It rests with the people to determine whether the system shall be stricken down or not."—*National Watchman.*

"The people may starve, may hunger, may freeze, may beg and plead for mercy from grim poverty, but the rich have their grand balls and soirées, their champagne and opera boxes, their liveried servants and menials. These rich produce no useful or needed article to sustain life. How long will the hungry vote to be robbed? How long will they be frightened at the word 'socialism' which the robbers use to vote them against public

ownership? How long will it be before they can make a comparison between the post-office run for public benefit and the other monopolies run for private benefit? They deserve to starve if they won't see."—*The Socialist.*

WANTON PLEASURE.

The rich were to live in luxurious idleness, and wanton pleasure, despite the fact that the poor were crying for bread. "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter" (Jas. 5 : 5).

Just such conditions exist to-day. The rich live in wanton pleasure. They squander their superabundant treasures upon needless things, while all around them the poor cry in vain for bread. In their heartless selfishness they grasp the elements of life and happiness, the wealth of a nation, to squander and destroy it in their vain ostentation. They are lavish in their outlays for personal adornment and pleasure; but the purpose for which it is spent is to uplift the man of wealth and humble his poorer brother. There never was a time in the world's history before, when there was such wanton extravagance combined with niggardly stinginess. There is a monied aristocracy that look down with contempt

upon their poorer brethren. The ladies of culture and fashion can spend millions on their jewels and fine dresses, while their poorer sisters may bend over the counter or wash-tub all day long to make scarcely enough to "keep the wolf from the door." Who earned all the money that pays for all the fine jewelry of the gay butterflies of fashion? The laboring men and women. The following graphic pen-picture of modern social life is taken from the sixth chapter of *Civilization's Inferno*, a study of social conditions, by B. O. Flower, the editor of the Boston *Arena*. He says:

"Early in 1891, on entering one of the largest bookstores in Boston, I noticed two immense tiers of books, placed side by side on one of the most prominent counters. Both were meeting with large sales. One of the volumes was bound in black, very plain. The delicate binding of the other was protected by white glazed-paper covers, printed in gold. The sight of these two books, placed in juxtaposition, produced in me a distinct mental shock—a strange thrill, as I remembered having experienced a few months before, when, glancing over one of the New York dailies, I had noticed an extended description of a magnificent ball given by the Vanderbilts at Newport, while in another column I saw a thrillingly pathetic pen-picture of the terrible want then being experienced

in the little cottages and hovels of the poor strikers of the Vanderbilt railroads.

"It seemed, as I beheld in bold antithesis, those graphic scenes of gilded splendor and grim squalor, of triumphant capital and vanquished labor, that we might be witnessing the prelude or first mutterings of a storm such as followed the giddy, voluptuous and selfish life at the Louvre during those troubled years when the multitudes of Paris saw the world through fierce eyes, sunken far into their socket by hunger long endured. Something of the same sensation I experienced on seeing these two books side by side: one *Society as I Have Found It*, by Ward McAllister: the other might have been termed, *Society as I Have Found It*, by Gen. Booth.

"One was an elaborate description of the froth on the surface of social life to-day, the other a picture of the dregs of civilization; vivid glimpses of the upper and lower strata of our modern life; the world of indolent frivolity, and the world of crime, degradation and poverty. The denizens of the one—idlers who eat, drink, dance and are consumed in a butterfly existence; the other filled with gaunt, hungry, hollow-eyed millions to whom life is an awful curse. The one basking in the sunshine of wealth, floating on the surface, held up by the great current beneath; the other

doomed to dwell in perpetual night, having settled or been forced to the bottom where the pressure is greatest and hope dies.

"These pen-pictures of two phases of our civilization are written by persons who may justly be termed experts in the domain they describe; and though, from a purely literary point of view, their work is vulnerable, there is no reason to believe that either has given other than a truthful narrative, for each is in perfect rapport with his theme; each knows the ground over which he journeys as thoroughly as a trapper knows the mountain trail.

"The first of these books, as I have indicated, treats of what may be termed the froth of society; that is, the wealth-laden idlers who live chiefly for themselves, for the petty triumphs in fashion's hollow life, those who enjoy the superficial and artificial life of what is known as society, when millions of their fellow-men are being forced to the depths of want and often into crime. Millions of their brothers and sisters are starving, or stealing, that they may not starve, who might be saved, who would be redeemed, if those who constitute this wealth-laden circle in every metropolis would work in concert and intelligently expend a portion of the immense wealth which they annually waste and which few if any of them have created with

their own hands, or by personal exertion outside of speculation.

"It is this world of idlers which Mr. McAllister describes and extols. Some of them owe their prestige chiefly to the fact that their ancestors were early settlers of Manhattan Island; others have inherited vast fortunes; while the third class are representatives of the commercial brigands of to-day — men who spend months converting into cash a portion of their vast resources; who then withdraw their deposits from the metropolitan banks in such a manner as to send a thrill of uncertainty through the complex fabric of commercial life; who follow this with gloomy rumors and predictions of impending business failures through the press; who watch an opportune moment, when with tiger-like spring they convulse the commercial world, crushing banks, bankrupting hosts of individuals, causing many suicides and untold misery, and at length emerge from the chaos they have caused with millions of ill-gotten gains — millions of dollars not a cent of which has been earned — millions of dollars won by gamblers who have money enough to take away all risks on their part, and who understand how to utilize for their purposes a system of legal gambling which is daily sapping the moral force of the nation and paralizing legitimate trade.

"It is from one of these three classes that we find the majority of fashion's votaries in our nation's great metropolis. And how do they live in this charmed circle? They winter in New York and summer in Newport, or some other resort of wealth and fashion. Winter and summer alike, they feast, drink and dance. In summer they drive in state; in winter they attend the opera. This, of course, does not occupy all their time, but it represents the absorbing thoughts which, aside from the passion of money-getting control life. This round of gaiety is to this element what invention is to Edison; what evolution was to Darwin; what conquest was to Alexander; what the redemption of humanity was to Jesus—the motive power which most sways life; the overmastering impulse of existence; the thought of desire, before which all else becomes subordinate."

After quoting lengthy descriptions of fashionable life at Newport, from Mr. McAllister's book, he also quotes this description of a wealthy banquet:

"From Newport we turn to New York and view a banquet for seventy-two persons, given by a member of this exclusive class. The cost of this banquet was to be $10,000. Again we quote Mr. McAllister:

"'Accordingly he [the gentleman giving the

banquet] went to Charles Delmonico, who in turn went to his *cuisine classique*, to see how they could possibly spend this sum on this feast. Success crowned their efforts. The sum in such skillful hands soon melted away, and a banquet was given of such beauty and magnificence that even New Yorkers, accustomed as they were to every species of novel expenditure, were astonished at its lavishness, its luxury. The banquet was given at Delmonico's in Fourteenth Street.

"'There were seventy-two guests in the large ball-room looking on Fifth Avenue. Every inch of the long, extended oval table was covered with flowers excepting a space in the center, left for a lake, and a border around the table for the plates. This lake was, indeed, a work of art; it was an oval pond, thirty feet in length by nearly the width of the table, inclosed by a delicate golden wire network reaching from table to ceiling, making the whole one grand cage; four superb swans, brought from Prospect Park, swam in it, surrounded by high banks of flowers of every species and variety, which prevented them from splashing the water on the table. There were hills and dales, the modest little violets carpeting the valleys and other bolder sorts climbing up and covering those miniature mountains. Then, all around the inclosure, and in fact, above the entire table, hung

little golden cages with fine songsters, who filled the room with their melody, occasionally interrupted by the splashing of the waters of the lake by the swans and at one time by a fierce combat between these stately, graceful, gliding white creatures. The surface of the whole table, by clever art, was one unbroken series of undulations, rising and falling like the billows of the sea, but all clothed and carpeted with every form of blossom. It seemed like the abode of fairies, and when surrounding this fairyland with lovely young American womanhood, you had, indeed, an unequaled scene of enchantment. But this was not to be a feast alone for the eye; all that art could do, all that the cleverest men could devise to spread before the guests, such a feast as the gods would enjoy, was done, and so well done that all present felt, in the way of feasting, that man could do no more. The wines were perfect. Blue Seal Johannisberg flowed like water. Incomparable '48 Claret, superb Burgundies and amber-colored Madeira, all were there to add to the intoxicating delight of the scene. Then soft music stole over one's senses; lovely women's eyes sparkled with delight at the beauty of their surroundings, and I felt that the fair being who sat next to me would have graced Alexander's feast.'

"After reading the above it is well to call to

mind the awful facts revealed by vital statistics in New York during recent years. Thus for example, out of 59,679 deaths in the city in 1889, 7,059 died in the hospital, insane asylums and work-houses; more than one person in every six who passed from earth in our metropolis died in public institutions; 3,819 of those who perished during 1889 were thrown into the potter's field, too poor for decent burial, while in the year which ended Sept. 1, 1892, there were 29,720 warrants for evictions issued in New York. In the presence of such frightful facts the heartless selfishness which characterizes the reckless extravagance of the society of which Mr. McAllister writes assumes criminal proportions."

After giving a lengthy description of a $10,000 banquet at Delmonico's, and Carmencita's ball, where champagne that cost five dollars a bottle was broken to show their disregard for the cost, Mr. Flower says:

"Here we have extravagance blended with sensualism; money flows as does the champagne; manhood is eclipsed; the beastial triumphs over unclouded reason. . . . Such are the inevitable results of a career of selfish indulgence fostered by such a life as Mr. McAllister extols.

"In speaking of the Patriarchs' balls, which are such a feature of society life among the 'four hun-

dred,' Mr. McAllister describes how he fought for and secured entertainments of the most luxurious and expensive character possible. 'We must spare no expense to make them a credit to us and to the great city in which they are given.' A credit to squander money, while thousands in the compass of New York are slowly starving for the lack of money to buy the food the system craves!"

Commenting upon a pen-picture of a typical man of the moneyed aristocracy, Mr. Flower remarks:

"From this pitiful picture of life that is worse than a failure of the froth on humanity's bosom, where riches are squandered while manhood is enervated; where the noblest ideals are eclipsed by life devoted to the gratification of the 'lust of the eye, the lust of the flesh and the pride of life,' we turn to view another phase of our civilization. In his *Darkest England* we have a vivid picture of society as General Booth has found it. Here a colossal figure looms up in a world of darkness; a voice comes from the brink of the abyss and speaks in tones that ring around the globe — a clarion voice pleading in the name of humanity for the submerged millions. On the verge of the social pit the eye of the spectator dilates with horror; the voice is hushed; the heart sickens. As one de-

scends it grows darker. Here society exists in strata.

"In London alone there are more than 300,000 persons on the very brink of the abyss, whose every heartbeat thrills with fear, whose life-long nightmare is the dread that the little den they call home may be taken from them. Beneath them, at the door of starvation, are over 200,000 human lives; still further down we find 300,000 in the stratum of the starving, in the realm where hunger gnaws night and day, where every second of every minute, of every hour of every day, is crowded with agony. Below the starving are the homeless —they who have nothing with which to procure a lodging even in the worst quarters; they who sleep without shelter the year round, hundreds of whom may be found any night on the cold stone slabs along the Thames embankment. Some have a newspaper between themselves and the damp stones, but the majority do not even enjoy this luxury! This army of absolutely homeless in London numbers 33,000."

We will give a brief description of life in East London:

The best obtainable statistics are those of Mr. Charles Booth, who is also quoted as an authority by General William Booth, of the Salvation Army. He gives the entire population of the East End of

London as 908,000, and of these 231,000 are in want. He divides them as follows: Starving, 100,000; paupers, 17,000; homeless, 11,000; very poor, 203,000. The vast misery represented by these figures is nowhere more intense than in Whitechapel.

"Tens of thousands," writes a worker, "are crowded together amid horrors which call to mind what we have heard about the middle passage of the slave ships. To get into their homes you have to penetrate courts reeking with poisonous and malodorous gases, arising from accumulations of sewage and refuse scattered in all directions, and often flowing beneath your feet—courts, many of them, which the sun never penetrates, which are never visited by a breath of fresh air, and are rarely visited by a drop of cleansing water.

"You have to ascend rotten staircases, which threaten to give way beneath every step, and which in some places have already broken down, leaving gaps that imperil the limbs and lives of the unwary. You have to grope your way along dark and filthy passages swarming with vermin. Then, if you are not driven back by the intolerable stench, you may gain admittance to the dens in which thousands of human beings—who belong as much as you to the race for whom Christ died—herd together.

"Have you pitied the poor creatures who sleep under railway arches, in carts or casks, or under any shelter which they can find in the open air? You will see that they are to be envied in comparison with those whose lot it is to seek refuge here.

"Every room in these rotten and reeking tenement houses contains a family, often two. In one cellar a sanitary inspector reports finding a father, mother, three children and four pigs. In another room a missionary found a man ill with smallpox, his wife just recovering from her eighth confinement and the children running about half naked and covered with dirt. Here are seven people living in one underground kitchen, and a little dead child lying in the same room. Elsewhere is a poor widow, her three children and a dead child, who has been dead thirteen days. Her husband, who was a cabman, had shortly before committed suicide. Here lives a widow and six children, including one daughter of twenty-nine, another of twenty-one and a son of twenty-seven. Another apartment contains father, mother and six children, two of whom are ill with scarlet fever.

"In another nine brothers and sisters from twenty-nine years of age downward, live, eat and sleep together.

"There is a mother who turns her children into the street in the early evening because she lets her

rooms for immoral purposes until long after midnight, when the poor little wretches creep back again if they have not found some shelter elsewhere. Where there are beds they are simply heaps of dirty rags, shavings or straw, but for the most part these miserable beings find rest only upon the filthy boards."

Rev. H. N. Casson, of Lynn, Mass., is reported as saying in his pulpit Sept. 27, 1896:

"America is the workingman's 'Paradise Lost,' and it can never be regained by passive obedience to the serpent.

"Our carpenters build magnificent mansions and live in rented tenements themselves. Our mechanics construct electric lights and use kerosene at home; they manufacture pianos and do not own a tin whistle; they build carriages and go afoot. Our miners dig gold and die poor; they delve in dangerous coal mines and lack fuel in the winter. Our farmers raise grain and want for food, export cotton and wool and lack clothing, sell cattle and are without meat.

"LOSING HIS RIGHT TO EXIST.

"Our marvelous inventions have been monopolized so that, in spite of the daily miracles of our machinery the hungry still lack food and the homeless wander through the streets. Step by step the

moneyless man is losing his right to exist. Every recent change in legislation has been made to protect property and to disfranchise men. Armories are erected and school-houses forgotten. Immense grants of lands are bestowed upon railroads, but the settlers upon those grants are evicted."

COSTLY DINNER PLATES.

The plates that are most popular among multi-millionaires are of Minton ware. They cost $2,729 each. A plate of plain gold costs just about the same sum. These gems for the tables of the rich have an exquisite painting in the center of each. They are painted by the celebrated Boulliniere, and the designs are taken from old miniatures.

The picture is surrounded by a lace-like pattern in raised acid gold. The edges of the plates are openwork in a lace design decorated with a running pattern in gold.

Next to these in popularity come the plates of English Crown Derby. These are much cheaper, costing only $1,638 a dozen, or $136.50 apiece. Nevertheless they are very beautiful. Each one has a gem of a painting for its center. A large number of them are miniatures painted by Le Roy. There is no other decoration on the plates, but the edges are finished by a filigree of gold.

More expensive than these are the paste-on-

paste plates, which cost $150 each, or $1,800 per dozen. These, too, are real works of art. They have a cameo decoration of exquisite delicacy. In the center of each is a design of figures with flowing drapery, done in translucent white on a medallion of pale blue. A filigree pattern in gold finishes them at the edges.

Last year the rage was for Delft china, as every one knows, and the shops were full of the modern imitations, which are made in Holland, France and England, but of real Delft there is not a scrap, outside of some few collections. Also, it is worth much more than its weight in gold. Connoisseurs will pay quite fabulous prices for a cracked bit of this beautiful old ware.

It is claimed that there is but one complete dinner-set of Delft now in existence, and that is comparatively modern, bearing, as it does, the date of 1816. It was made in England, and not in Holland. It is very quaint and beautiful, and is very valuable. It belongs to Mr. Joseph P. McHugh, of Philadelphia.

Mr. H. W. Ranger, the landscape painter, has an old blue and white Dutch plate, that is declared by connoisseurs to be worth $650. He found the plate among a number of other petty trifles while traveling in Holland, and paid twenty-five cents for it. It was only when, upon arriving in Eng-

land, he showed it to a dealer, that he learned its real value.

Mrs. William Astor has an entire service of purest gold, consisting of thirty pieces. They are unornamented, except for the coat-of-arms and initials that appear on each.

Mrs. John Jacob Astor has also a set of gold dinner dishes, but it is not so complete. It is said that the objection to gold plates is that they are easily scratched with the knife and fork. Such sets are not kept in stock by the American jewelers, and if bought here must be made to order. In England they are more readily obtained. When questioned on the subject, the representative of one of New York's best firms said that gold plates would cost from $225 up.

The "Magnificence" of American Wealth.

It is interesting to note what the English papers have to say about the display at the Marlborough-Vanderbilt wedding. Under the heading of "Magnificence," *The Spectator* confesses to an interest in the details of that event. Disbelieving in equality, even as an ideal, it interests *The Spectator* to see the way in which "the new nobility, the men who are coming everywhere to the surface with more than the usual means of an aristocracy, with all its pretensions, and with much of its ancient

hold on the popular imagination, betray the ancient taste for visible magnificence." That paper finds it "most curious" to observe "the new American method" of display. We quote as follows:

"The American billionaire is armored in friends and dependents; but he does not, like the Roman noble, delight in troops of 'clients,' or, like the aristocracy of the Middle Ages, exult in regiments of armed followers, or, like the aristocrats of Europe, seclude himself in an ancient park, with a house which will hold an army of servants, and horses that might mount a troop of cavalry. It is rather the luxury of the Jew which he affects—a city house filled with rich things, costly furniture, collections of bric-a-brac, heaps of things in gold and silver and embroidery. He pours out money on festal occasions as from a purse of Fortunatus; he makes feasts as of the great king Belshazzar; he clothes his womankind in glorious raiment and jewels that empresses might envy. There is magnificence of a kind in it all; but it is the Oriental magnificence, and there runs through it all, as Paul Bourget has observed before us, the Oriental note of excess, which vulgarizes everything. We have not the smallest objection to jewels, which in themselves are as beautiful as flowers, and which represent wealth as innocently as bank-notes or

bonds could do, but we observe in Miss Vanderbilt's wedding trousseau on her marriage with the Duke of Marlborough, that the prevailing desire is for quantity, value, splendor, rather than for anything which it requires intelligence of any high order to produce. Her bouquet, sent over from Blenheim, is five feet in diameter, its size being carefully registered, though it was of course split up on the wedding day, and it is composed mainly of orchids, which are the works of man rather than of Nature, symbolize nothing except cost, and have for essential quality 'splendiferousness' alone. Her brooch is a ruby of twenty carats, a stone too big for beauty — no stone, if it is to have concentrated brightness, should exceed six carats — the ruby is surrounded with diamonds, the diamonds are surrounded with pearls 'a trifle larger than the diamonds,' and the whole is bound together with a fringe of gold, and must look like an imitation jewel worn by some actress on the stage, and intended, not to beautify the wearer, but to amaze the audience. Her necklace consists of a rope of graduated pearls of extra size, a yard long, which belonged to Catherine II. of Russia, and must have looked far too big even for the very opulent charms of that ponderous person. One girdle is of gold set with rubies and four inches wide, a girdle which must be fatal to any figure in the

world; and another girdle calls attention to itself, and not its wearer, by being studded at intervals with flashing diamonds. All that is rather disheartening. Be it understood we are not objecting just now to the expense, the £25,000 spent on the floral decorations of a church for a single day suggests reckless extravagance, nor are we arguing, with Judas, that the whole might have been sold and given to the poor. There is no earthly reason why Mr. Vanderbilt should not invest his spare wealth in buckets of diamonds and rubies, as the Shah of Persia does, if he thinks that form of investment convenient or profitable, and if he likes to shower jewels on his daughter, or the Duke likes to cover his bride with them, we sympathize with the emotion, and only prefer other methods for its display. We want to see the new millionaires use their wealth, or exhibit their wealth if it pleases them to exhibit it, without this defect of excess — with the restraint, in fact, which is essential to true magnificence. They are making the mistake which was made at the coronation of the late Emperor of Russia, and without his excuse — namely, that he, as Lord of Northern Asia, wanted to show to millions of Asiatics, in a way they would understand, that he could be more splendid than even the ideal in their minds. At the coronation of a Czar, the single splendor pres-

ent should have been the glitter of an army ready equipped for battle; at the wedding of the heiress of millions, every jewel should have been valueless, except as a miracle of thoughtful art. We do not exclude waste if waste was wished for, and the bouquet might have been twelve inches across, composed of flowers brought at once from Florida and Alaska, the necklace have been made of pearls of a hitherto unknown tint, the girdle have been a work such as Benvenuto Cellini would not have disdained. It is not the cost, which is a mere matter of comparison, but the importance attached to size, which is so Oriental and barbaric."

"YERKES' CAREER IN NEW YORK.

"For two years Mr. Yerkes has been a resident of New York. His home, at the corner of Sixty-eighth Street and Fifth Avenue, is one of the most magnificently and luxuriously furnished private residences in the world. In it are housed the paintings and treasures of art collected by Mr. Yerkes during the past few years. They are said to represent an outlay of nearly $2,000,000. They are kept in the largest private gallery in America —an immense room 25x101 feet, which is occasionally used as a ball-room.

"FORTUNE SPENT FOR A BATH.

"Mrs. Yerkes' apartments are on the second floor, and a fortune was spent in decorating and furnishing them. The bathroom alone, with its imported decorations and onyx furnishings, cost $30,000. Her boudoir cost almost as much, and the bed in which she slumbers is valued at $10,000.

"A few weeks ago, when the money market became stringent, the Chicago bankers, who had loaned Mr. Yerkes about $3,000,000, concluded that some of the loans had better be called in. Bankers who loan large sums usually make it a point to know what the borrowers are doing, and they knew that Mr. Yerkes had recently invested $7,000,000 in cash in elevated railroads in Chicago.

"They also knew that his surface roads were not as prosperous as they had been, so they asked him for a return of the money, or a part of it. Mr. Yerkes declined to make a repayment, and said that he wanted to borrow as much more. When asked about the security he had to offer he mentioned government bonds and produced those gilt-edged securities having a face value of $8,000,000. With these as collateral he readily secured the $3,000,000 he thought that he might need.

"During this conversation he mentioned the fact that he had loaned $6,000,000 to Moore Brothers, the promoters of the Diamond Match Company. Despite their astuteness the bankers knew nothing of this deal and when they heard it they were not surprised. Mr. Yerkes said that he 'guessed he'd recall that loan.' This stirred the bankers into calling on the Moore Brothers for money, and the result was the failure that closed the Chicago Stock Exchange. And no one who knows Mr. Yerkes believes that he lost anything by the failure."

"Lights Dimmed by Dazzling Gems.

"Diamonds Worth Over $25,000,000 will be Worn by New York Women at the Opera To-morrow Night.

"The Metropolitan Opera House to-morrow night will be ablaze with light scintillating from innumerable electric bulbs and reflected in dazzling rays from $25,000,000 worth of diamonds. The members of some of the richest New York families —Rockefeller, Astor, Gould, Gerry, Huntington, Wilson, Wetmore, Barbey, Taylor, Belmont, Mills, Kountze, Goelet, Iselin, Fahnestock, Morton, Cutting, Morgan, Hitchcock, Burden, Kernochan, Schermerhorn, Cooper, Hewitt, Bliss, Lanier, Payne—will all be present.

"A GIRDLE OF DIAMONDS.

"The latest bit of gossip in regard to jewelry is that Mrs. John Jacob Astor will appear in a girdle of diamonds. She has two diamond Mercury wings which she may also wear. Consuelo, Duchess of Marlborough, appeared in a diamond girdle when she was first presented to the Queen, and quite electrified the old lady, no doubt.

"Mrs. Oliver H. P. Belmont is said to be the possessor still of over $1,000,000 of jewels. She has some of the Empress Eugenie's famous collection. The string of perfect pearls that Mrs. Belmont did own, which cost $1,000,000, and which were collected for her by her former husband, William K. Vanderbilt, she gave to her daughter on her marriage to the Duke of Marlborough. The first pair of diamond wings seen here were worn some three years ago by Mrs. E. A. Stevens, nee Lewis, at her wedding. Wings of all kinds are more popular than ever, so many jewelled specimens, perhaps, may be seen at the opera.

"Every one knows about Mrs. I. Townsend Burden's jewels. Mr. Burden is not as rich as his brother, James A. Burden, and Mrs. Burden is not likely to appear in more than $100,000 worth of diamonds. These would include the $60,000 stolen

and recovered gems and those she was wearing at the time of the robbery.

"Mrs. Levi P. Morton will probably wear one of her finest diamond coronets. One she has is beautifully set in a design of roses and leaves. Another is simply a ribbon of big diamonds. When she wears this she wears bracelets and collarette to match. With her hair filetted with diamond ribbon and a Prince of Wales cluster of feathers added, Mrs. Morton should be as radiant as her neighbors.

"MRS. BRICE'S DIAMOND MENAGERIE.

"Mrs. Calvin S. Brice has half a million in diamonds, and is likely to wear some of the finest of her collection. Mrs. Brice is said to have an entire set of unique setting which she sometimes wears at a dinner or evening reception. There are lizards, bees, butterflies, birds, cats, snakes and what not in it, each in itself a splendid bit of jewelry.

"The elder members of the richest New York family, the Rockefellers used to keep in the background. It is not thus with the new generation. Mrs. William G. Rockefeller, who was a Miss Stillman, and has been married for fifteen months, is an extremely pretty young matron. She had a wonderful array of diamond ornaments given to her by the different members of the multi-millionaire family. As jewels are in vogue this season,

young Mrs. Rockefeller is likely to appear in a coronet, necklace, pendant, bracelet and corsage ornaments. She will probably be accompanied by her husband's cousin, Miss Alta Rockefeller, who has strings of big pearls, sets of diamonds and other jewels galore. Miss Alta Rockefeller is prospectively about the greatest heiress in the country.

"Mrs. Richard T. Wilson, who has one of the well-placed boxes, will wear a rich brocade and plenty of fine diamonds. All of her married daughters, Mrs. Ogden Goelet, Mrs. Michael Herbert and Mrs. Cornelius Vanderbilt, Jr., are abroad. Mrs. M. Orme Wilson, her daughter-in-law, will occupy her box with her. Mrs. M. O. Wilson has a fine lot of diamonds, and will probably wear corsage ornaments, necklace and tiara.

"THE ASTOR JEWELS.

"As many opera glasses will be turned in the direction of Mrs. John Jacob Astor as to any person in the boxes. Mrs. Astor has a great empire bow-knot of diamonds, which is her favorite ornament. This she is apt to wear on one shoulder of her decollete corsage. She may wear a tiara of diamonds, or simply a diamond aigrette in her dark tresses. Mrs. Astor, whom her daughter-in-law will accompany to the opera, is ablaze with dia-

monds and sapphires when in full dress. She has a bertha of fringe composed of solitaire diamonds, and sometimes wears this with several large ornaments, so that her front corsage is literally covered with gems, a necklace, pendant, earrings and tiara.

"Mrs. John Jacob Astor is one of the most constant attendants at the opera. She is always present at all evening performances except those given on Saturdays. At such times she is covered with diamonds from her tiara to the lower edge of her bodice. She has a noted velvet throatlet on which seven immense double stars sparkle. The stones could not be duplicated for less than $75,000. Her stomacher of diamonds has caused more comment, perhaps, than any other single piece of jewelry in the world. Her diamond earrings, immense stones perfectly matched, are worth $12,000.

"Mrs. August Belmont looks splendidly when arrayed in evening dress and wearing some of the superb diamond ornaments which came to her from her husband's mother. Mrs. Luther Kountze has a great necklace of solitaires which she makes a practice of wearing on the opening night of the opera. Mr. and Mrs. Luther Kountze have box No. 134, and like others of the fashionable world, only reached town last week for the Horse Show from their country seat at Morristown. Perry Bel-

mont is likely to have his box filled with a gay party, whom he will entertain at supper later, either at his own residence in Fifth Avenue or at the Waldorf. Mr. and Mrs. S. S. Howland will probably be with him. Mrs. Howland can make a grand display of diamonds on an occasion. Mr. and Mrs. Henry T. Sloane have the adjoining box, and Mrs. Sloane, who is a handsome matron, has some splendid jewels.

"Mrs. J. Pierpont Morgan has the value of $1,000,000 in diamonds. Mrs. Almeric Hugh Paget will not be seen at the opera for two or three weeks yet. She has a magnificent collection of jewels, including a long string of pearls of fabulous value collected for her by her uncle, Oliver Payne, and superb diamond sets, gifts from Cornelius Vanderbilt and others on her marriage. She has her share of jewels belonging to her mother, the first Mrs. William C. Whitney. One set she is partial to wearing is of splendid sapphires and diamonds combined, set in empire bow fashion.

"Edward Cooper's well-placed box is No. 13. His son-in-law and daughter, Gen. and Mrs. Lloyd Bryce, will occupy it. Mrs. Bryce has her mother's jewels. One particular row of diamonds, each one very large, brilliant and perfect, is long enough to be worn around the neck and fall in successive chains low down on the corsage.

"No one can outdo Mrs. Bradley Martin in diamonds or anything else. Mrs. Bradley Martin's diamonds are often in evidence when she occupies her box, one of the best at Covent Garden, during the London season. Mr. and Mrs. Martin and the Earl and Countess of Craven do not sail for this side for two weeks yet, so that they will not appear at the opera until December.

"The estimate of $25,000,000 of gems is moderate, taking in consideration the many other fashionable women who are known to be the possessors of fine jewels who will be at the Metropolitan Opera House to-morrow night. There is a fine frenzy on for jewels now, and the outer sticks of lace fans are seen studded with them. Such a one was presented by William K. Vanderbilt to Mrs. J. Wadsworth Ritchie on her marriage. Lorgnette handles are encrusted with precious stones, and so, too, are the cases of opera glasses." —*New York World, Nov., 1896.*

"One hundred and forty-four social aristocrats, headed by an autocrat, held a great ball. Royalty never eclipsed it. It was intensely exclusive. Wine flowed like water. Beauty lent her charms. Neither Mark Antony nor Cleopatra ever rolled in such gorgeousness. It was a collection of millionaires. The wealth of the world was drained for pearls and diamonds. Tiaras of gems costing

$200,000 and downwards emblazoned scores of necks. The dance went on amid Aladdin splendors. Joy was unconfined. While it was going on, says a journal, 100,000 starving miners in Pennsylvania were scouring the roads like cattle in search of forage, some of them living on cats, and not a few committing suicide to avoid seeing their children starve. Yet one necklace from the Metropolitan ball would have rescued all these from hunger. It was one of the 'great social events' of a nation ycleped Christian; but what a contrast. And there is no remedy for it. Thus it will be 'till He come.'"—*Messiah's Herald.*

IN THE SOCIAL SWIM.

"The wealthy fashionables do not permit the hard times to interfere with their so-called pleasures. Receptions, teas, dinner and theater parties and musicales follow each other in endless succession, while the regular annual balls have occurred or will do so before Lent as though there was no poverty to be relieved and no distress in the community. There has been much fun made over the names of the subscribers to the bachelors' ball, one of the favorite annual functions, because among them are a number of widowers and of young men whose beards have not yet started their growth. So many 'old chappies' who have for years figured

in this capacity are this year obliged to economize that, as one sarcastic writer puts it, the remainder have 'robbed the cradle and the grave' to make up a passable list."—*New York Society Notes, Jan. 27, 1894.*

A DOG BANQUET.

In order to find a parallel to the following occurrence, it is necessary to go back to the times of the declining of the Roman empire. *The Young Lutheran* prints the following description of a dog banquet recently held in New York: "A Mrs. Eugene Clark, one of the upper Four Hundred, owns a pet Japanese dog that listens to the musical name of 'Ootah.' In order to please her pet, the other day she sent out invitations printed in the English and Japanese languages, to a number of Japanese dogs (or their owners), inviting them to a banquet. Twenty of these high-bred canines accepted the invitation. 'Ootah,' in company with his nurse, who appeared in full Japanese costume, received the guests, whose nurses were also clad in appropriate costume. Whenever one of the pets became unruly, the nurse would mollify his temper by tender kisses. 'Ootah's' guests were led to the banquet tables which were six inches high and accommodated four dogs each. The banquet consisted of fried chicken, Japanese

cake, sweet meats and ice cream for the dogs; for the nurses there were other delicacies besides punch. After the banquet was over, the dear little creatures were carefully wrapped up and taken home in cabs."

In that same city of New York there are thousands upon thousands of children who have neither home nor shelter, who neither go to school or ever received a mother's care or caress. In this self-same city, where opulent banquets are spread for dogs, people die of starvation every day in the year, and poor seamstresses work twelve to fourteen hours a day for the pittance of thirty cents. Is it a wonder that the outcasts of society boil with envy and hate for a class that considers them below their dogs? *The Young Lutheran* sarcastically concludes: "Instead of sending missionaries to the heathen in Africa to convert them, they should be sent among the upper Four Hundred of New York to make men and women out of them."

An article in the London *Weekly Sun* describes the palace of a British millionaire, that of Lord Bute, which cost $15,000,000 and says: "The pictures in the galleries alone are worth over $500,000, and the books in the libraries as much more," and adds, "it is without doubt the finest private residence on the globe."

That the selfish vanity of the rich of our age

provokes the woe pronounced against them in the Bible (Jas. 5) is evidenced by the following facts:

"At an art sale in London $10,000 was paid for a dessert service; $6,000 for two flower-pots; $15,000 for a chimney ornament; $50,000 for two rose-colored vases; $5,000 for the flowers of a single ball. A gentleman at Syracuse, New York, has built him a barn costing $700,000. A New York woman wears a $200,000 necklace, and the country's bill for imported artificial flowers per annum is $20,000,000."

"THE RICH AND THE POOR.

"The room was narrow and mean and bare
Where the baby gasped for breath;
The mother murmured a hopeless prayer
That died in the hell of the blaising air
For the fields of her girlhood, cool and fair,
While the infant fought with Death.

"A wee form lay on the ragged sheet
That was wet with a mother's tears,
But its white soul rose through the blinding heat
That sank like a pall on the squalid street—
Ah! Death took all that her heart held sweet
And left her the lonely years.

"O, you that in purple and silk abide,
Had the babe no claim on you?
Had the mother's prayers at her darling's side
No power to pierce through the wall of pride?
Do you owe no debt to the Man that died?
Did he leave you naught to do!

"Add not God's wrath to the human hates
That fester in garrets dim;
I tell you the rage of the ages waits
And crouches low at your mansion gates;
God's brotherhood only its thirst abates—
Go forth in the name of him!"

—CHICAGO TIMES-HERALD.

A few months ago the *Chicago Times-Herald* in publishing an account of the Marlborough wedding, gave the following list of American girls who have purchased foreign poodles, with the sums paid for them, opposite each name:

Miss	Brewster	$ 1,000,000
"	Maude Burke	2,000,000
"	Eva J. Mackay	5,500,000
"	Lina Caldwell	2,000,000
"	Matilda Davis	3,000,000
"	Uhref	5,000,000
"	Elizabeth Corey	2,000,000
"	Forbes	1,000,000
"	Flager	5,000,000
"	Florence Garner	4,000,000
"	Lita Garner	4,000,000
"	Gillender	5,000,000
"	Anna Gould	15,000,000
Mrs.	Hammersley	7,000,000
Miss	Clara Huntington	5,000,000
Mrs.	J. P. Ives	5,000,000
Miss	Jay	1,000,000
"	Constance Kinney	1,000,000
"	F. M. Laurence	1,000,000
"	Mary Leiter	5,000,000
Mrs.	C. F. Livermore	1,000,000
"	Geo. Lorillard	1,000,000
Miss	Cornelius Martin	2,000,000
"	A. T. Murphy	2,000,000

Miss Phelps	2,000,000
Mrs. M. O. Roberts	12,000,000
" C. Roosevelt	1,500,000
" Isaac Singer	5,000,000
Miss W. Singer	2,000,000
" Isabel Singer	2,000,000
" Florence Sharon	3,000,000
" S. P. Stokes	5,000,000
" Ella Stager	1,000,000
Mrs. F. Stevens	7,000,000
Miss M. Stevens	1,000,000
" Belle Wilson	5,000,000
" Wheeler	1,000,000
" Frances Work	1,000,000

"The Bradley Martin ball," held Feb. 10, 1897, in New York City was a startling commentary on the fifth chapter of James. The lavish luxury and "wanton" extravagance of the rich outrivaled the days of the *French Revolution*. It is a remarkable fact that the costumes chosen brought that period prominently to the front.

Says the *Boston Herald:* "There were perhaps 700 guests present, garbed in silks and satin and decked with diamonds. *Almost every character of note in the times of Louis XIV. and XV.* (please mark this statement), from the plebeian peasant to the jewel-crowned king or queen, was personated. . . . The furniture was *exclusively* of the Louis XV. period. . . . From Washington came Count Vinci of the Italian Embassy as the Duke of Guise."

Estimate of the Cost of the Ball.

Costumes	$250,000
Ball-room	1,000
Receiving room	500
Buffet supper room	250
Dressing rooms	1,000
Cafe for regular supper	500
Regular supper	12,000
Buffet supper	6,000
Floral decorations	10,000
Other decorations	10,000
Cotillon favors	20,000
Music	1,500
Private detectives and watchmen	2,500
Carriages from livery stables	4,000
Fees to drivers	500
Fees to servants	1,250
Servants' uniforms	2,500
Invitations, stationery and postage	350
Wig-makers	5,000
Hair-dressers	3,500
Make-up	3,100
Shoe-makers	10,000
Gloves	6,250
Dancing masters	1,000
Photographers	6,250
Dinner parties prior to ball	7,500
Flowers for private dinner parties	2,500
Special ushers and carriage callers	250
Total	$369,200

"The above is a careful estimate of the total expenditure connected with the ball, based upon interviews with costumers, florists, wig-makers, hair-dressers, shoe-makers and others employed by many of the guests. The cost of the affair to

Bradley Martin is said to be in the neighborhood of $50,000."— *Jan. 23, 1897.*

What it Would Buy for the Poor.

George N. Wanamaker says the money each week could be expended in this way:

ITEMS.	Actual Cost.
Twenty thousand loaves of bread, at 2 cents per loaf	$400
Five thousand pairs of shoes (all made in the almshouse), at 40 cents per pair	2,000
Six thousand pounds of sugar, at 4 cents per pound	240
One thousand pounds of tea, at 12 cents per pound	120
One thousand pounds of coffee, at 10 1-2 cents per pound	150
Ten thousand pounds of meat, at 8 cents per pound	800
Five thousand pounds of fish, at 6 cents per pound	300
Medicine for 7,000 persons	2,000
Garments	600
Cow's milk and condensed milk, at 4 cents and 14 cents a quart, respectively	560
One hundred tons of coal, at $3.50 per ton	350
Fifty thousand bundles of wood, at 2 cents per bundle	1,000
Five thousand boxes of matches, at 3 cents per box	150
Four thousand pounds of rice, at 4 cents per pound	160
Four hundred bushels of beans, at 73 cents per bushel	392
Three thousand pounds of chocolate, at 10 cents per pound	300
Four thousand barrels of potatoes, at $1.19 per barrel	4,760
Twenty-five thousand pounds of butter, at 19 cents per pound	4,000
Forty barrels of salt, at 95 cents per barrel	38
Twenty thousand dozens of eggs, at 17 cents per dozen	3,400
Seventy thousand pounds of soap, at 2 1-2 cents per pound	1,435
Five thousand cans of fruit and vegetables, at an average of 10 cents per can	500

Four thousand pounds of cheese, at 8 cents per pound	320
One thousand pounds of meal, at 7 cents per pound	70
Six hundred pounds of farina, at 4 1-2 cents per pound	27
Twelve thousand pounds of hominy, at 8 cents per pound	960
Three thousand pounds of ham, at 9 cents per pound	270
Other unenumerated necessaries of life for which the destitute are suffering	15,290
Total	$40,592

Dr. Rainsford Warns the Rich.

"I believe that the giving of lavish entertainments by the rich is at this time politically, socially and ethically unwise. I do not wish to be understood as condemning any persons or warning against any particular entertainment. I speak generally, and because I believe that those who have wealth should not at this time give the demagogues assistance in spreading the feeling of discontent among the poor.

"The political importance of New York is threatened by the attacks which have been made upon her in the West, and ostentatious entertainments and extravagance would furnish fresh texts for further attacks.

"I think the commanding political importance of New York has decreased in the last fifteen years, and I think the time has come for something to be done that will check, instead of increasing, this loss

of influence. A large part of the country's population is crying out against existing social conditions, and ostentatious display here in the East would only widen the breach between this section and the West.

"Never were the lines between the two classes —those who have wealth and those who envy them— more distinctly drawn. No longer ago than November 3, more than 6,000,000 persons expressed their conviction that the existing conditions were unsatisfactory. Whether we like it or not, it is an incontrovertible fact that a large portion of our population is discontented and does not hesitate to express its feelings. Extravagant entertainments draw attention to and accentuate existing social differences and to the widening chasm between the rich and poor.

"With want on every side, contributions to charitable societies decreasing, and applications for aid increasing, it is most unwise now to offer texts to social demagogues and political extremists by ostentatious display.

"I believe in social entertainments; but there should be a reasonable limit to display and a reasonable time chosen for it. Money is not the root of evil; the love of money is. That text is directed against the envious poor man as well as against the selfish rich man. To gratuitously in-

crease discontent by accentuating the poverty of the unfortunate in such days as these is an action greatly to be deplored.

"This is a correct report of an interview had with me by a representative of the *Journal*.

"W. S. RAINSFORD."

—*N. Y. Journal, Jan. 23, 1897.*

"A PROTEST FROM THE PULPIT."

An editorial in the *New York Journal*, Saturday, Jan. 23, 1897, says:

"It is to be noted that Dr. Rainsford's protest against a forthcoming fancy dress ball is not based on any assertion of the economic immorality of such wanton extravagance, but rather upon the belief that the time is not happy for the exhibition of the richness of the rich. Lazarus just now is showing a very unscriptural disinclination to rest content with the crumbs which fall from the rich man's table, and Dr. Rainsford apprehends that if that table be too lavishly spread and garnished it may occur to the grovelling beggar on the floor to bring wrack and ruin by pulling off the cloth.

"Into the broad proposition of the right and wrong of extravagance—the economic value of luxury, so to speak—the rector of St. George's does not go. It is a question already very thoroughly threshed out. There are those, in plenty,

who hold that the most lavish disbursement of money in pleasure, wanton or vicious, is, after all, socially advantageous, since it puts the money into circulation. Their position is just as logical as that of the playful economists who prove beyond cavil that crime has a positive social value, because without it policemen, detectives, lawyers, judges, court and jail attaches, locksmiths and Dr. Conan Doyle would be deprived of occupation. The economic value of luxury and of crime is a subject not to be dismissed lightly in a sermon, an interview or an editorial. Dr. Rainsford has avoided it and we purpose following his sagacious lead.

"But to the contention of Dr. Rainsford that this is not the opportune time for a Sardanapolitan feast most observant people will give hearty acquiescence. The moment of unexampled destitution is not the moment for unprecedented illustration of the lavishness of unearned wealth. When the charity organizations of the city report that the demands for aid were never so great and the subscriptions never so small it must jar upon the mind of any right-thinking citizen to read that several hundred representatives of the class of whom much may be expected, for to them much has been given, have joined in wanton expenditure of great sums of money for a single night's unintelligent amusement. Those whose heritage is

want, hunger and cold have a right to expect better things of those who have inherited the earth and clung to their heritage.

"The community owes thanks to Dr. Rainsford for calling attention to this affront to humanity. And yet, when his explanation of the grounds for his protest is analyzed, we find that he has stopped far short of justly defending his right to interpose. What he has said to the polite circles is in effect this: 'Don't have the orgy yet. The people who were despoiled are watching now. Wait until they become resigned.'

"Nowhere in Mr. Rainsford's protest does there appear any sign that he holds the existing social system under which the widest extremes of wealth and poverty are encouraged as in any degree faulty. On the contrary, all he fears is that such an extravagant display of the pleasures of wealth may lead to an amendment of that system. Over 6,000,000 people expressed their disproval of it at the polls, he says, and therefore we ought to strive to conceal its operations just at present. 'It is a terrible inopportune time for such a display of wealth and fashion.' 'Such a lavish display will serve to widen the chasm between the classes.' 'With want on every side, with discontent rife among the lower orders of society, it would seem unwise to offer texts for demagogues and political

extremists.' In these three quotations lies the sum and substance of Dr. Rainsford's arraignment of the proposed bal masque."

The *London Daily News* speaks of these guests as dancing on the volcano's edge. We give a portion of the article:

"In America society is very old, reckoning its age by its ideas, and there is nothing more characteristic in society of that kind than the defiant animation with which the people dance when anybody ventures to whisper that they are on the edge of a volcano. Mr. Bradley Martin and his guests have no belief in a volcano, and they are making every preparation for a good time. There is a certain suggestiveness in some of the costumes for which arrangements have already been made. There is to be an abundance of Louis XVI. and Marie Antoinette. Louis, the well-beloved, will not be forgotten, and it is quite conceivable that some cynic may choose to represent the monarch whose private party for the encouragement of trade was so rudely disturbed by the handwriting on the wall. It must not be forgotten that in the late electoral contest in the United States Mr. Bryan represented something of an almost revolutionary rage against this state of things which prevails in one section of the American people. The populists fade off into socialism at one end, as socialism

fades off into anarchism. The number of those who think this way is increasing. The social problems of the old world exist in their most terrible form in the miscalled new, because they have not hitherto been tempered by adequate social ministrations. The discussion over the Bradley Martin ball shows that the mind, if not the conscience, of wealthy and pleasure-loving America is ill at ease."

The *St. James Gazette* says:

"The United States is the last country in the world where the millionaire is to be prevented from spending his own money as he pleases out of consideration for other people's feelings. Lavish outlays of money on this side, no matter what their nature, are almost always approved, since they are regarded as benefiting the many at the expense of the few. Still no one dares be ostentatiously luxurious in the face of an excess of public misery. When a London mob sacked West End shops a few years ago, people here felt seriously uneasy and society was quiet. British plutocracy is wise in its generation."

Francis Peabody, Jr., says:

"I believe in hospitality — the rich should be very hospitable — but ostentation without hospitality is essentially vulgar. Two objections to it can be made and they are of a serious character. I think any such extravagance arrests, or is liable to

arrest the attention of the poor and the starving, has a bad effect upon them and display wholly out of taste tends to arouse animosity. But the second ground of objection is perhaps the strongest, in that young men and women are induced to incur expenses which they cannot afford and are almost driven to live beyond their means. This is a very serious side of the question. There is more such extravagance in New York, it seems to me, than in any other city in this country. When the very rich go to such extremes it looks as if they were trying to buy their positions in society."

Mr. Edwin D. Mead says:

"My opinions in regard to such lavish expenditure as that proposed by the Bradley Martins, were expressed in a letter of mine published last June, in a symposium on 'Luxury and the Love of God,' and which was the result of a sermon of Bishop Potter, 'Against the Wicked, Wasteful and Wanton Luxury of the Rich.' I said then that wicked, wasteful and wanton luxury is one of the greatest sins and dangers in our American life to-day, and I repeat it with emphasis to-day, now when such an illustration of it is proposed."

Rabbi Charles Fleischer, in answer to the question as to whether he believed labor conditions were helped by such expenditures, said:

"No, not appreciably. 'It might have been' is

but a sorry argument. But I venture to assert that if the fortune that will be spent and wasted at the ball was put into some permanent investment that would continue to give employment and to yield returns, the gain to the world's wealth and the benefit to labor would be incalculably larger. Also, that I believe it is morally and economically short-sighted, and therefore equally wrong, to expend large sums of money wastefully, by which I mean in a manner that will not continue to bear fruit by bringing a return to the owner and an opportunity of employment to others."

Evangelist Sam Jones says:

"It is my opinion that the Haymarket riot in Chicago, and all that Herr Most has advocated never did as much to widen the breach between the two elements of America as that affair will do. Luxury has its bounds which it dare not cross. With almost every benevolent enterprise begging its way from door to door, with the millions of India's starving and pestilence-stricken people, and 10,000 half-paid and half-starved working women of New York City, and almost half of the laboring people of America crying for work, and thousands crying for bread, such a revel in luxury as this ball is an outrage on public sentiment, a slander on American philanthropy and a menace to every hungry mouth in America."

The Wayfarers' Lodge is where men out of employment, yet really desiring to avoid living on cold charity, can earn a night's lodging and a breakfast, by sawing and splitting a certain amount of wood. To this place the *Globe* reporter went for comments on the above social event. Following are some of the comments: "Forty men worked sawing, splitting and piling wood for their dinners. As they worked they talked — not steadily and with animation, as well-fed people talk, but intermittently, in brief, succinct phrases. Before going to bed the night before, the homeless men at the lodge, after their bath, had discussed at length the coming lavish display of wealth in New York. One of their number informed a *Globe* reporter that all had been of one mind as to the ethics involved. They considered it cruel that so much money should be spent on a single social gathering, while they, and thousands like them, had no place to sleep but an institution cot, and no bread to eat but charity's. A bright-looking young man, carrying wood for the others to saw, was asked if he wanted to talk about the Bradley Martin ball. 'We all talked about it, last night,' he said. 'The men have read all about it. I tell you it's an outrage, this spending a quarter of a million on a ball, when men are out of work and are starving, thousands of them.'"

"WHAT IT'S ALL COMING TO."

"Another man, a road-weary looking fellow, scantily clothed, shivering and dejected, stopped in his funereal round of wood-carrying, and joined in the conversation, while others lent side-wise attention as they worked. 'I'll tell you what it's coming to,' he said. 'It's coming to the same times they had in Paris—blood riots. That's what it will be some day, and pretty soon, too, at this rate.' Another said: 'We all know about this ball. It interests us. Here are men in this yard who work every day to get an order for a few groceries to keep their families from starving. They can't get work. Do you suppose they don't know about these balls that cost $250,000? I guess they do. You'll hear from them some day. Their turn will come yet.' There was no humor, no gay persiflage of the comic weekly hobo, no garrulous jargon of the loafer; it was all a grim monotone of the poor and helpless, directed against the display of the rich and frivolous."

While this ball was going on millions of people were suffering the awful pangs of hunger and starvation. In the *New York Journal* of Jan. 25, 1897, was an editorial, saying:

"THE FAMINE IN CHICAGO.

"While the sympathy of the American people is flowing through one channel toward the starving people of far-off India, a portion of it should rush out through another channel in the direction of near-by Chicago, where 100,000 people are credibly reported to be also enduring the agonies of starvation. . . .

"Speculations, however curious, must be overpassed in consideration of the dreadful fact that nearly one in every ten persons in the second city of the United States is suffering from lack of food — a city which four years ago was able to spend more than $10,000,000 on a World's Fair. It would be bad enough if the sufferers were of the sort we have always with us, the unskilled laborer and his family. But the situation in Chicago is no ordinary situation. Besides the unskilled laborers there is widespread misery among those who in Europe would be said to compose the middle class. The Bureau of Associated Charities reports that it has urgent appeals for aid from skilled men in all the trades. 'Men who a year ago' say the Bureau's agents, 'owned their own homes, small shopkeepers whose stock is their all, and who can sell neither stock nor shop'—these in thousands are forced to ask for charity to keep

from starving and freezing to death. The dull times have compelled such corporations as the Illinois Steel Company to discharge all their employes, but their officers and directors. The building contractors can give no employment, for nobody has money to invest in buildings. This is the dismal picture painted by a clergyman:

"'At every turn one finds the most abject misery. People crowd to our services and beg for food for their children. This is our fourth hard winter in succession, and we are no longer able to give. There is no work that we can get for the men. We need outside help and we must have it at once. Hundreds are suffering and need help, while, to my knowledge, there are many families that may be said to be actually starving. Our storekeepers have little capital and cannot carry the people. Every day we see little children eating whatever they can pick up in our alleys, and we can do nothing, for their number is too great.'

"No wonder the country agent, superintendent of charity, fears 'bread riots if we have any kind of bad weather.'

"Charity begins at home, and before we devote our means to relief of England's wards in India we ought to fill the empty stomachs on our own doorstep. The situation in the United States is not so bad as it is in India, but it is bad enough

to awaken interest in the causes of it while we are mitigating their effects. If we have any blood in our hearts, we should make it our business to discover why a social system which enables one family to throw $250,000 away on a ball and a supper compels thousands of other families equally deserving to struggle with starvation the whole year round."

NEW YORK'S UNEMPLOYED.

In the history of New York City there has never before been such distress among workingmen and their families. Over 150,000 people, it is estimated by the State Bureau of Labor, are out of employment on Manhattan Island and the annexed district. And the list is growing constantly.

These are the people who want to work, who will do almost anything, but who are unable to find the opportunity. Their suffering is something that no one who has not gone about among them can even imagine. And for them there is no relief. Charity does not, cannot, reach them. They can starve, but nothing on earth can make them beg. They want work, not alms, and there is no work. Most of them would die of hunger in the streets rather than apply to regular institutions for assistance. Of them the Charity Organization Society knows nothing. They are the "deserving

poor," of which so much is written, but so little known. They have as much pride as the Fifth Avenue patrician, and they bear their sufferings in silence, though incessant in their search for work.

How they live at all is a marvel. How, with no money for fuel in such bitter weather as we have had, they escape freezing to death, and, with an empty larder, they yet manage to keep body and soul together, is something difficult to understand. For these people have nothing laid by. Hard times have been grinding them down for three or four years, until the climax came last summer and fall. The "business revival" of which so much has been seen in the newspapers has not reached them. If it exists at all it has manifested itself outside of the ranks of the workingmen. Yet one rarely hears of a case where there has been actual death from hunger.

This is due to the fact that their neighbors help them when poverty becomes so great that starvation threatens. It is a case of the poor helping the poor.

Where the decent workingman and his wife would as soon think of stealing as of begging from the rich, they accept aid from their poor neighbors, for they know it is not charity, but friendship, and before so very long may come an opportunity to repay in kind.

This is the secret of the escape of thousands from death by hunger. Were it not for this generous, whole-souled free masonry the list of those whom starvation would have gathered to the graveyards within the past six months would be appalling. Any one who cares to learn of the noble self-sacrifices of the poor can get all the information he desires by making a tour of the districts where workingmen live, in the overcrowded city. A reporter for the *Sunday Journal* made such a tour and everywhere it was the same story —months of enforced idleness, the pawn shop, the home cleaned out and the rescue or respite from starvation through the aid of good neighbors.

THE HOME OF MILLIONAIRES.

The richest and the poorest block in New York make a fine study in contrasts. The one with a very much larger area contains 514 people whose aggregate wealth amounts to $400,000,000. The other, covering twenty-five per cent. less ground space, shelters 3358 persons, or six times as many as the richest block. And the aggregate wealth of these 3358 persons is about $400,000, or one-thousandth part as great as the other. In the one each person represents on an average $800,000. The incomes on this, figured at four per cent., is $32,000 per annum for each man, woman and

child in the block. In the other the average is about $100 a person, or an annual income of $4 figured on the same percentage. The difference is startling enough to satisfy anybody.

The richest block is that bounded by Fifty-third and Fifty-fourth Streets and Fifth and Sixth Avenues. The poorest is bounded by Second and Third Streets and Avenues B and C. Within the limits of the Fifth Avenue block live John D. Rockefeller, with his $200,000,000, and Dr. Seward Webb and H. McKay Twombly, representing between them $75,000,000 of the Vanderbilt hoard. Mr. Rockefeller's residence is at No. 4 West Fifty-fourth Street. The Twomblys and Webbs occupy the entire Fifth Avenue front of the block with the exception of the space taken up by St. Thomas' Episcopal Church on the Fifty-third Street corner. The Twombly house is on the Fifty-fourth Street corner and Dr. Webb is next to the church, Mr. and Mrs. George Crocker, of the great millionaire family of California, live at No. 18 West Fifty-fourth. Henry T. Sloane, another Vanderbilt connection, lives at No. 46 West Fifty-fourth, and the other residents on this street, many of them millionaires many times over, are H. M. Alexander, John J. McCook, William Bryce, Jr., William W. Skiddy, Edward La Montague, John W. Aitken, the famous dry goods merchant; Isaac Seligman,

O. D. Ashley, Jay Solomon, John R. Totten, Wm. P. Parrish, John M. Fraser, Francis Koch, John F. Comey. And this list can be swelled up to many more of the same sort.

On the Fifty-third Street front of the block lives the Rev. Dr. John Brown, rector of St. Thomas', said to be the wealthiest clergyman in America; Theodore B. Starr, the millionaire jeweler, of Fifth Avenue; Benjamin Stern, of the famous dry goods house; Julian L. Myers, Dr. Ramon Ginteros and a dozen or more other millionaires.

The 514 people in the block spend for living expenses in one week as much as the 3358 in the East Side block spends in a year. The East Side block is probably the most congested area in the world.

Famine-Ridden India.

Over Forty Million People Actually Starving: Photograph Taken by Missionaries.

The appalling extent of the famine in British India is shown by extracts from American missionaries' letters. Over 40,000,000 of British subjects are actually starving. About 2,000,000 bushels of American wheat have already been shipped to India from New York and San Francisco. It was this extraordinary demand which started the recent rise of twenty-six cents a bushel, which is equivalent to

$27,000,000 to American farmers on the year's crop. The British government has appropriated $125,000,000 to relieve the starving people in India. Many million bushels of American wheat should be sent to India.

Starving India's misery fills the reports just received by the Rev. Dr. James L. Barton, Secretary of the Foreign Department of the American Board of Missions, and the Rev. Dr. Elnathan E. Strong, its Editorial Secretary.

"From eighty missions in India," said Dr. Barton, "we have accounts of suffering beyond description. The severity of the famine does not indicate that there is no food in India, but that a scarcity in one section has raised prices beyond the earning power of the people. Wage-earners there earn about a penny a day. On that they can live in ordinary times. Now, with the cost of food raised two or three fold, they cannot possibly live on their wages.

"Great masses of the population of India are on the verge of starvation even in the best of times. Millions must die for want of the grain that dealers are holding in granaries for high prices. The government will do all that it can. Since the famine of 1877 and 1878 it has been preparing for a famine by planning reservoirs, roads and other public works. These are to begin at once, and will fur-

nish employment and wages to many. But India has a population of 287,000,000, and the £25,000,000 to be expended will be but a mere trifle in alleviating all of the suffering."

"The letters that have just come to us," said the Rev. Dr. Strong, "show only too plainly that millions of lives will be lost."

In the Mission Board's famine packet from India, the Rev. James Smith wrote from Ahmednagar:

"Those who constitute the rank and file of our churches are always in a condition bordering upon starvation. There are 40,000,000 of such poor people in India who never get more than one meal a day. Every night 80,000,000 lie down on the ground to sleep, hungry. The average income of every man, woman and child in India is less than one cent a day."

The Rev. R. Winsor, in Serur Poona, wrote:

"We are in the clutch of a dire famine such as has not been known in this land for over 100 years. That of twenty years ago was not so widespread. I have seen several government officers, but all seem at their wits' end. The sights are sad indeed — people craving for food; a rush by hundreds to the grain shops, with none able to get anything. There is nothing but the one cry everywhere, 'Kai kern?' — what shall we do? The cattle are being turned out upon the highways and

fields to die. It is reaching all over India. Suffering we must see for eight or twelve months, with want and death."

"The times are beginning to look very dark," wrote J. P. Jones, Secretary of the Pasumalai, Madura District, in Southern India. "The famine of Northern, Central and the upper parts of Southern India, with the partial failure of our own rainy season, brings up already the price of food, with a promise of worse things in the near future."

Edward Fairbank wrote from Sholapur, the Marathi Mission:

"These days are dark days in India. There has been famine in parts of India for a year. Here, at Sholapur, grain has risen in value 300 to 400 per cent. Last Sunday the price of the staple grain was 500 per cent. higher than two months ago. Serious grain riots have taken place. Additional police and soldier corps have been called in from outside. The grain merchants seem like perfect fiends—bent on nothing but the gratification of their greed. In their cellars lies grain enough for a year. They compel the people to starve by the enormously exorbitant prices that they ask."

The Rev. L. S. Gates, of the Sholapur Mission, is now in Washington. He reports that many of the common village people, who comprise nine-tenths of the population, are in great distress. His

first work in India, twenty years ago, was in connection with one of the worst famines that ever visited the country. Nearly one-tenth as many persons died of starvation as are now living in the United States. Many villages were entirely destroyed, and the dead left to be eaten by hyenas and jackals.

The following is copied from *Pearson's Weekly*, London, Eng. I obtained it while there during September, 1894.

"What the Very Rich Spend.

"In order to ascertain exactly how the very wealthy spend their money, I have devoted a lot of time during the past few weeks to interviewing the principal London tradesmen, who have shown me how very easy it is to dispose of an income of £100,000 ($500,000) a year or so in an apparently rational manner. For the purposes of illustration, let us select as a subject a man who is both a millionaire and an aristocrat, a person with costly habits and sportively inclined, whose wife is, if not already one of the leaders of society, at any rate anxious to shine in that exalted sphere. The authentic facts which I shall give will show clearly the amount of money a man is compelled to spend if he desires to walk in the very highest paths of society and to pose as an individual of wealth.

"First of all, for the purpose of acquiring a

reputation for hospitality and grandeur — the passports to society — is the matter of house and furniture, well nigh the most costly items in the programme of a man whose aims and ambitions are centered in society. A man can easily spend half a million sterling ($2,500,000) in furniture alone. This, indeed, is the sum Lord Rothschild has expended on his house at Hyde Park Corner. The decorations alone in Mrs. Mackay's residence in Carlton House Terrace cost £80,000 ($400,000), while £30,000 ($150,000) was spent on the celebrated marble hall. Colonel North's mansion at Eltham cost him £750,000 ($3,750,000). These figures will show what running a society house really means.

"A visit to Messrs. Hampton, of Pall Mall, enlightened me as to prices paid for furniture. This firm appeals almost entirely to the very rich and does not cater to the middle class at all. It frequently has an order to furnish a house in London at a cost of £50,000 ($250,000), and for the gorgeous decoration of a single room — walls and ceiling only, it should be observed — in Louis XVI. style, the price they charge is £1000 ($5000). To adequately furnish a room of this description £3000 ($15,000) would be the price — or £4000 ($20,000) in all for one small room; and this is often expended.

"A week or two previous to my call, the same firm sold a modern cabinet for £1000 ($5000) and for the few pieces of Dresden china that it contained £2000 ($10,000) was paid. The bedrooms of the wealthy, too, are incredibly costly, and Messrs. Hampton are periodically called upon to put £1000 ($5000) worth of furniture in a single bed-chamber.

"There is really no limit to the price some men will pay for furniture. A table was bought at Exeter recently for twenty-two guineas by a dealer, who sold it to a Bond Street man in the same trade for £1800 ($9000). It was subsequently purchased by M. Josse, of Paris, for 4000 guineas ($21,000). The value of, and prices paid for, tapestry are almost incalculable. The most costly is that of the period of Louis XVI. Two pieces of this material, measuring nine feet by fifteen feet, recently found a purchaser at the staggering price of £12,000 ($60,000). A quarter of a yard of some tapestry occupies a year in execution. A clock also was sold the other day for £2000 ($10,000). It is Lord Rothschild, however, who has paid the highest price on record for a timepiece. It was one made by Louis XVI. himself, and the great financier coveted it so much that he gave £33,600 ($168,000) for it.

"Perhaps the most costly article of furniture is

the piano, concerning which I received much interesting information from Mr. Daniel Mayer, managing director of Messrs. Erard, who lately supplied Madame Anchorema, of Buenos Ayres, with a most exquisitely carved piano, costing no less a sum than £3250 ($16,250). The Queen of Portugal also purchased an instrument at this house for £3000 ($15,000); while amongst other notable pianos manufactured by this firm was one made chiefly of ivory, for the Hon. Mrs. Brassey for £2500 ($12,500); and another of solid ebony for Mrs. Henry Brassey, the price of which was £2600 ($13,000).

"The finest pianos are all painted by eminent artists. Messrs. Erard have a regular sale for pianos at 1000 guineas ($5250) apiece. They are all made of satin wood, and exquisitely painted; sixteen different coats of varnish are put over the paintings to preserve them.

"Almost as much as a magnificent house and furniture, a person who wishes to shine as a man of wealth and blood needs a wife, and she must be an expensive one; and, if she be the possessor of beauty thrown in, so much the better. She will thus be doing a service to trade and founding a society family, the chief requisite of which is the dissemination of the knowledge far and wide that it is a wealthy one.

"It is scarcely necessary to say that a woman cannot exist in society unless she dresses well, but the prices that a society lady really pays for her garments are not generally known. Mr. Fenwick, Bond Street, is my authority — and there is none better qualified to speak — for much of what I have to say relating to frocks.

"A society woman will often spend 300 guineas ($1575) on a presentation dress, but the actual dress is, more often than not, only valued at 50 guineas, the remaining 250 guineas going towards the lace flouncing.

"The Empress of Russia, who has the reputation of being the best dressed woman in the world, recently paid £2000 ($10,000) for a single dress in Paris. The embroidery, which was of real gold on velvet, alone cost £640 ($3200). The train was edged with real Russian sables, and it took fifty skins to go round. An accurate idea of the value of the train will be gleaned when I mention that a single Russian sable, measuring only ten inches, costs £40 ($200).

"As regards trousseaux, the present Duchess of Saxe-Coburg-Gotha had, on her wedding, enough unmade material to stock a draper's shop. The bridal dress of the young Princess of Pless cost £1000 ($5000), while a certain railway director paid the same huge sum the other day for his

daughter's bridal dress. An American lady, who was recently married, paid £20 ($100) apiece for the jewelled buttons on her wedding dress.

"Ladies moving in the highest society, if they want to have any standing at all in the giddy world of society, are bound to have so many dresses that they never really know the extent of their wardrobes. There are several ladies in London whose annual expenditure on dresses exceeds £6000 ($30,000).

"In some walks of society it is an unwritten law that no dress shall be worn twice. A certain wealthy American lady gave an order recently to a Parisian firm for no fewer than forty dresses averaging £60 ($300) each, and another Parisian firm has a standing order to supply the Empress of Japan with £4000 ($20,000) worth of clothes every year. Every lady remembers that dresses made of broadtail were all the rage a year or two ago. Well, broadtail is the wool of the new born lamb and the best dresses of this material cost 100 guineas ($525).

"Extraordinarily high as these prices are, sealskins and furs are far more expensive, as I learned from Mr. Jay, the proprietor of the International Fur Store, who brought out for my inspection a cape in the process of making, the price of which was £2000 ($10,000). It had solid gold clasps

and was ordered by a London lady. The trade in furs will be generally understood when I state that in this one estsblishment there are sealskins the total value of which is £80,000 ($400,000).

"A circular cape made of the silver fox was shown me. Its value was £1500 ($7,500). Orders for jackets made of the silver haired sea otter at £450 ($2250) each are of frequent occurrence, while wealthy men think nothing of paying £350 ($1750) for a coat which can as easily as winking be carried off by any club or railway thief. Lion skins, £250 ($1250) each, are often bought to be used as drawing-room rugs and £100 ($500) for a carriage rug need cause no astonishment.

"By far the most costly item in the matter of women's dress is lace. The record for extravagance in this line is easily held by the Americans, to whom the most enormous prices act as no impediment whatever, so great is the mania for lace finery. The Vanderbilt family, who make lace collection a hobby second to no other, alone own lace valued at upwards of £100,000 ($500,000), and the lace property of the Astors is nearly as valuable. When Mrs. Jacob Astor was in Paris she bought two lace robes, paying £5000 ($25,000) for one and £3500 ($17,500) for the other. An Oxford Street firm has at this moment a lace flounce only five yards in length which is labelled

£1000 ($5000). Strangely enough in these depressed times, articles of this description find fairly ready purchasers in London.

"An order was received by a Parisian firm the other day from a London lady for two dozen silk stockings at 15 guineas ($78.75) a pair, while a certain London house on the day of my call sold to one lady half-a-dozen silk handkerchiefs at 12 guineas ($62.50) each.

"Formerly the underclothing of very rich ladies of fashion was always made of real lace. In these degenerate days, however, this is the exception rather than the rule, but ladies who adhere to the old customs—and there are many who do—pay £70 ($350) per dozen for their chemises, and £60 ($300) per dozen for their nightdresses. A single lace skirt often costs £100 ($500), and there are plenty of ladies that are not content with one skirt of this value. One firm had an order for four quite recently from the wife of an M. P.—£400 ($2000) for four skirts.

"There is indeed no limit to the money a rich woman may spend on her clothes. There are some women in London at this moment whose underclothing is worth at the lowest computation £500 ($2500). Further than this, many a woman as she stands is worth £3000 ($15,000), reckoning only the clothes that she wears every day.

At a Paris wedding recently the bride's veil alone cost £4000 ($20,000) and the lady as she stood at the altar was probably worth in clothes something over £7000 ($35,000).

"Generally speaking, the prices for boots do not rule extraordinarily high; but ladies who have such a particular affection for their feet that the adornment of them amounts to a passion, have paid as much as £20 ($100) for a pair of fancy boots in the West End. The Princess of Wales pays four guineas for a pair of boots, while the Prince is content with what he can get for £3 5s. ($16.25). One firm in the West End lately received an order for twelve pairs of ladies' boots at £6 ($30) per pair and half-a-dozen pairs of slippers at £2 5s. ($13.25), all for the same lady. The cost is in the heel. Extravagant dames pay for Louis XV. heels, which are expensive to make.

"The most costly item in leather on record is a pair of shoes made for an American actress last year. They cost £1700 ($8500), and were studded with real diamonds and rubies. The singular part of this is that the man who gave them to her is now a bankrupt and has scarcely 1700 pence, let alone pounds, to call his own.

"Many ladies pay as much as £10 ($50) apiece for their hats, and a lady of fashion thinks nothing of ordering three or four dozen in the course of a

year. They are all absolutely useless the next season, for the style has completely altered and to wear a last year's hat, according to society ethics, means social ostracism. Even straw hats with plain bows fetch two and a half guineas ($13.25) —you pay for the bow, or rather the way it is arranged, and not the hat, for some weird reason or other.

"The following is an estimate of money paid for some articles of clothing in one year by a lady of fashion, who does not consider herself unduly extravagant, and who was good enough to furnish it on the understanding that her name was not to be mentioned:

	£	s.	d.	
Three ball dresses at £60 each ..	180	0	0 =	$900.00
Four " " at £40 " ..	160	0	0 =	800.00
Two tea gowns at £15 each.....	30	0	0 =	150.00
" " " at £12 "	24	0	0 =	120.00
Other dresses at various prices (say).....	600	0	0 =	3,000.00
Twenty-five bonnets, averaging £5 each.....	125	0	0 =	725.00
Two bonnets, averaging £8 each	16	0	0 =	80.00
Twelve hats, averaging £4 each.	48	0	0 =	240.00
One sealskin cloak.....	420	0	0 =	2,100.00
One " cape.....	152	10	0 =	764.50
Underclothing (say).....	70	0	0 =	350.00
Boots and shoes (say).....	65	0	0 =	325.00
Six summer mantles, averaging £60 each.....	360	0	0 =	1,800.00
	2,250	10	0 =	$11,250.50

"From the above it will readily be judged that a woman can spend £2500 ($12,500) a year easily 'on her back' and repeat the orders every twelve months.

"It is a mistake to suppose that men do not pay much for their clothes. One of the leading West End tailors proved this to me beyond dispute. For a frock coat and waistcoat this particular firm charges £9 ($45), and for a pair of trousers of the best class their price is £3 ($15). This is the sum paid by many young men on the Stock Exchange, some of whom order a new suit of this description every two months.

"There is a nobleman who spends £200 ($1000) a year exclusively on suits of clothes. This same individual pays two guineas a pair for his socks, and the price of his corsets is six guineas. His underclothing is mostly made of silk, for which he pays fabulous sums. The silk vests made for this dandy cost 50s. ($4.50) each.

"In proportion to the variety of fashions, men spend very nearly as much as women on personal adornment. Elaborate waistcoats run up to £10 ($50) each, and at the commencement of each season many a West End swell orders a supply of a dozen. I have seen a bill for waistcoats amounting to £110 ($550). These were supplied in one year. It will hardly be credited that the

tailor's bill for a year for two boys at Eton amounted to £180 ($900) some three or four years ago.

"In nearly every trade, however, it is the women who circulate the money, for the fashionable lady must have everything of the finest. From one rich woman, a London firm recently received a commission to make a toilet table mounted in gold. It was a most gorgeous article and the price of it was £2000 ($10,000). Another toilet table they made recently was mounted in silver and cost £550 ($2750); £10,000 ($50,000) and £8000 ($40,000) is the price now asked for a porcelain wash-hand stand and dressing-table in a Bond Street shop. A set valued at this figure is used by the Duke and Duchess of York.

"The toilet table of a woman of fashion can easily equal in value a good-sized cargo steamer. The hair-pin trays of a certain London beauty are all made of solid gold, while another—the wife of a foreign diplomat—has two hair brushes for which something over £1000 ($5000) was paid. The backs are of solid gold mounted with diamonds. An order was given recently by a titled lady for half a dozen tortoiseshell hair brushes with monogram in gold. The total cost amounted to £120 ($700).

"The cost of dressing-cases, again, seems to be

absolutely unlimited. The same firm made one studded with diamonds for an Indian prince the other day, which cost no less than £2000 ($10,000). It consisted of every conceivable article for the toilet. A lady also ordered one last year and paid £1000 ($5000) for it. Another one recently bought, which ought to be mentioned, cost £350 ($1750). It was so heavy that it took two men to carry it.

"In the matter of the distribution of wealth, one of the most curious points is the amount of money spent on things which are comparatively useless or which might easily be replaced with something less costly and of more service, and also on articles the breakage or loss of which means a sacrifice of large sums of money.

"Here is a case in point. The other day a West End firm sold a crystal jug and basin, soap dish, tooth-brush dish and powder jar for no less a sum than 110 guineas ($555). And yet money is said to be scarce! Another firm I visited deals in sponges with the wealthy, and they do a big trade in small sponges at £2 10s. ($12.50) apiece.

"Among West End swells there exists, apparently, severe competition as to the possession of the most valuable cigarette cases. Twenty-five pounds ($125) is about the highest price that is paid for a silver cigarette case, and in these the

trade is brisk. There is one scion of a noble family who buys, on an average, three of these baubles every year. Gold cigarette cases, of a certain kind, cost £45 ($225) each, and comparatively large numbers of them are sold.

"But the very finest and by far the most costly are those made to suit the fancy of Eastern rulers, who seem to have all the money now. A plain gold cigarette case would be rejected by these extravagant potentates with scorn; what they want and will have is gold and brilliants combined. The result is that vulgar-looking cigarette cases studded with diamonds and rubies are occasionally made, costing over £1000 ($5000) each. It will hardly be credited that gold fusee cases priced at £10 ($50) are in demand, and that purses made of the same metal costing £10 ($50) each find ready customers.

"But in jewelry colossal fortunes are sunk and wasted. A pair of earrings was sold recently for £7000 ($35,000), and there is a business man in London whose scarf pin — by the way, he wears it every day — cost him a trifle over £1000 ($5000). By judicious investment a capital of £40,000 ($200,000) was the sum paid some short while ago for a tiara of diamonds. For the use of this tiara the lady is really paying over £35 ($175) a week. Considering that a watch and chain have fetched

in London as much as £4000 ($20,000) and that snuff boxes costing well over £1000 ($5000) each are sold, it will be seen that it is an almost hopeless task to attempt to cope with figures relating to the expenditure of money on jewelry.

"All these articles may be easily lost or destroyed any moment, but this is no drawback to the trade. On china, glass and pottery, which can be so easily broken, most absurd sums are spent. For one dinner service of cut glass 300 guineas ($1515) was paid the other day, while twenty guineas for a set of liquor glasses is not considered extravagant in the West End. Decanters at twenty-five guineas apiece are often sold, and seventy guineas is no very uncommon price to pay for a glass jug. The best champagne glasses cost a sovereign apiece.

"The Earl of Dudley paid £10,500 ($52,500) for a set of three Sèvres vases, while last year 1900 guineas ($9595) was paid for a single Oviform vase and cover. Lord Hertford gave £1417 10s. ($7085.50) for a pair of vases, while at Lord Londsdale's sale of china the amount realized was £19,000 ($95,000). At a recent sale a Henry II. vase only a few inches high fetched £3900 ($19,500) and last year a salt-cellar was sold at Christie's Sale Rooms for £500 ($2500).

"Pictures are almost as easily destroyed as

jewelry and china, yet the most enormous prices are paid to secure examples of the best work. At a recent sale Baron de Rothschild paid 11,000 guineas ($55,550) for a picture by Reynolds; at another sale Mr. Ludwig Mond purchased a picture from the Dudley Gallery for £10,000 ($50,000), while the Duc d'Aumale paid £24,000 ($120,000) to the trustees of the late Lord Dudley for a small work of Raphael. M. Chanchard is in possession of one of Meissonier's works for which he paid no less than £36,000 ($180,000).

"It would not appear at first sight that any great amount of money could be spent on a private billiard-room, but this impression is entirely an erroneous one, as I shall proceed to show. Messrs. Burroughs and Watts fitted up a billiard-room recently, the total cost of which was £2000 ($10,000). The value really is in the tables.

"A champion table can be bought for £90 ($450), but Messrs. Burroughs and Watts have occasional orders for tables amounting to £600 ($3000) in price, and £250 ($1250) is not considered at all an out-of-the-way price for a table. Many of these are, of course, exquisitely carved and inlaid. As for cues, some are inlaid with silver, and are sold at £5 ($20) each. As a matter of fact, the wealthy like their billiard-room to be as gorgeous as their dining-room, so far as space

will permit. The price paid for a little strip of carpet running round the table is sometimes £40 ($200), and the furniture in some rooms exceeds £700 ($3500) in value. As much as £100 ($500) is sometimes paid for the marking board alone.

"But rich people very properly don't grumble at prices where their own enjoyment is concerned. Mr. V. Benoist, the well-known caterer of Piccadilly, gave me some idea as to the prices paid for luncheons and dinners and fruit when it is out of season. West End balls cost a lot of money, as will be understood when I state that Mr. Benoist regularly supplies suppers the total cost of which is £1000 ($5000). These are at the rate of a guinea a head.

"A little dinner he supplied recently for forty persons cost exactly £4 ($20) a head, but it should not be forgotten that everything of the best is provided. This meal, however, does not come up to a dinner given this year, the price of which amounted to just a trifle over £15 ($75) per head—£12 ($60) for the wine per head and £3 ($15) for the meal. Turtle soup, as is known, is an expensive luxury, but Mr. Benoist has plenty of orders from wealthy Londoners for real turtle soup at 25s. ($6.25) a quart.

"In the supply of expensive fruits this firm has an extensive *clientele*. When strawberries are out

of season and it is difficult to obtain them, they often have to charge a guinea per pound for this fruit, but even this heavy charge does not put a stop to customers. Wealthy people desirous of making a good show at desert after an expensive repast, will even buy peaches out of the season, and pay as much as four shillings ($1.00) for them; they will pay a shilling each for figs, and often twelve shillings ($3.00) for one muscatel.

"Flowers comprise another expensive item in the expenditure of the wealthy. There is one titled lady in London whose annual bill for flowers averages £1500 ($7500). Her fancy inclines to orchids, and £50 ($250) worth are often seen upon her dinner table at one time.

"It is no out-of-the-way price to pay £500 ($2500) for flowers for a wedding reception, and in one recent instance close on £1000 ($5000) was paid. Bouquets have decreased in price of late. Formerly twenty guineas was frequently paid for a single bouquet, but nowadays it is very seldom that they fetch more than ten guineas. Some ladies, a notable duchess for one, have three of these bouquets every week —£30 ($150) worth—throughout the London season. Indeed, many women of fashion spend quite £500 ($2500) on flowers for their own personal adornment in the course of twelve months.

"The price of sprays ranges up to three guineas

and even at this high figure an enormous trade is done. Until recently one firm used to supply a well-known beauty with one of these sprays every day by the order of a certain 'young-old' gentleman, who ultimately found that his affections were not reciprocated even at the sacrifice of £250 ($1250) on sprays alone. Gardenia buttonholes often fetch a guinea apiece.

"While wealthy women spend money chiefly on personal adornment to emphasize their charms, rich men dispose of their shekels according to the inclinations of their palates and their love of amusement. In the former category wine and cigars are the heaviest items. Concerning the first of these my information is derived from the experience of two of the largest wine merchants in the fashionable quarters of London.

"The best champagne sold by one of these firms costs £13 ($65) per dozen bottles (not magnums) and finds thousands of patrons. Just before my call an order had been booked for ten dozen from one man. In many instances this order is repeated monthly, for a man with a celebrated cellar easily runs through ten dozen bottles at this price in a week. Hock (Steinberg Cabinet, 1862) is even more costly than this, the price being £14 ($70) per dozen bottles, whilst for an 1868 hock £18 ($90) is asked for a dozen bottles.

"There is also a claret popular amongst London connoisseurs which costs £15 ($75) per dozen, whilst a quantity from a late sovereign's cellar was sold, the other day, at the almost unprecedented figure of £2 ($10) per bottle. It should be stated that all these wines are in constant demand.

"A man with an epicurean taste will, in fact, pay almost anything for wine and spirits. A certain Maharajah recently gave an order for some brandy (1842). He wanted three dozen bottles, and his bill came to exactly £36 ($180). Some of the finest liquor in existence is the twenty shilling ($5) per bottle Tokay Imperial made from grapes which have been squeezed by their own weight.

"Fifteen shillings ($3.75) a bottle is about the highest price that is paid for whiskey, and at some private houses in London a thousand bottles of this spirit are consumed in a year. There is a certain nobleman whose bill for wine and spirits, not merely stocked in his cellar, but consumed last year, amounted to a trifle over £23,000 ($115,000), and this is not the heaviest bill he has had to pay for these luxuries in one year.

"Perhaps the most surprising figure of all is £4 ($20) per bottle of liquor brandy. This is the price a city financier pays for his favorite elixir, and when he is in the city, away from the pleasant

retreat of his cellar, he obtains it at a certain bar, and pays half-a-crown for a small liquor glass, which is really so small that the connoisseur in question has been known to spend considerably over twenty shillings ($5) in brandy for himself alone between the hours of ten and four.

"There is a nobleman not unknown to politics who habitually pays twenty-five shillings ($6.25) a bottle for his port. It is his rule to drink a bottle every night and two every Saturday. He thus spends annually on port wine for his own personal consumption no less a sum than £521 5s. ($2,606.25).

"The following are a few extracts from a wine bill made up for one year, settled by a gentleman whose religion is his wine cellar. For brevity's sake I omit the description of the various wines:

			£	s.	d.		
20	dozen	Sherry, at 160s.....	160	0	0	=	$800
5	"	" " 240s.....	60	0	0	=	300
25	"	Port, at 240s.....	300	0	0	=	1,500
25	"	" " 144s.....	180	0	0	=	900
3	"	Claret, at 300s.....	45	0	0	=	225
10	"	" " 120s.....	60	0	0	=	300
6	"	Champagne, at 336s.....	100	16	0	=	504
12	"	" " 252s.....	151	4	0	=	756
12	"	" " 252s.....	151	4	0	=	756
12	"	" " 280s.....	168	0	0	=	840
24	"	" " 144s.....	172	16	0	=	864
			£1,549	0	0	=	$7,745

"Cellars have to be extensive and filled with choice wines in order to keep friends nowadays. A wealthy bachelor recently gave a dinner at which there were only ninety guests, but which cost £240 6s. ($1,201.50) for the simple item of wine.

"As regards cigars and cigarettes, extremely high prices are paid by those who affect sickness at the approach of a sixpenny smoke of Havana tobacco. The Prince of Wales has a partiality for a brand of rather long and stout cigars which cost £15 ($75) per hundred, but this is by no means the highest price which cigars will fetch, for there is a firm in London which does a large business in a brand of Havanas at £20 ($100) per hundred.

"About how much money can be lavished on the fickle goddess Nicotia by one man with the taste of a puffing epicure may be gauged when I state that there are many men who spend between £3000 and £4000 ($15,000 and $20,000) a year on tobacco in some form or other. At least £1000 ($5000) of this sum is spent on their own individual smoking.

"Cigarettes of ordinary size run up to as much as fourpence (8 cents) each, and there is a demand in certain shops in the West End for tobacco for pipe smoking costing no less than 2s. (50 cents) per ounce. The tobacco used by certain dainty and extravagant ladies for their cigarettes costs

something like four shillings ($1) an ounce, and there are many men who have no objection to pay this price so long as they can smoke something which is not patronized by the man in the street.

"Almost the greatest expenditure to which a man can go is that of starting a racing establishment. The horses Lord Rothschild employs for his private use, I am told by a dealer, are worth at least £50,000 ($250,000). Lord Lonsdale's favorite riding horse cost him £800 ($40,000), and a well-known money-lender recently paid £1000 ($5000) for a riding hack. The late Mr. Abingdon Baird once paid 1000 guineas ($5250) for a hunter, and the horse he usually rode cost £900 ($4500).

"The highest price ever paid for a team was £2000 ($10,000) by the Maharajah of Durban. This wealthy potentate took them with all risks, for no insurance company could be induced to cover them. It is not considered an extortionate sum to pay £600 ($3000) for a lady's hack, and many which have cost this price may be seen in Rotten Row of a morning. The Duchess of Portland rides an animal valued at this figure. As regards carriage horses, £1200 ($6000) is often paid for a pair. The Duke of Westminster is the owner of a splendid pair of animals, which cost him £1800 ($9000).

"It is in the matter of racing, however, that a man invests a colossal sum. According to Mr. Mitchell, the well-known authority on horses, otherwise known as Captain Coe, whom I interviewed on the subject, the initial outlay on a big establishment like Colonel North's must necessarily be about £80,000 ($400,000).

"The yearly expenses are equally high; the entrance fees, for instance, run into thousands of pounds annually. In one year the amount paid by the late Mr. Baird in this direction exceeded £15,000 ($45,000). The retaining fees for jockeys are also enormous items; and as complete evidence of this it need only be mentioned that Watts received £15,000 ($75,000) as a retainer for three years. This sum is absolutely exclusive of money paid to the jockey for riding the horses, and doing a bit of work for his money, as an owner very often pays his jockey £1000 ($5000) for a winning mount in a big race. There are, however, certain rules, such as £3 ($15) for a losing mount and five guineas ($26.25) for a winner, which are never recognized. In ordinary fees, moreover, it is quite possible for an owner to spend £4000 ($20,000) a year.

"Then again, there are the training expenses. Seven pounds ($35) a year has to be paid for the privilege of galloping a horse on Newmarket Heath,

and £3 ($15) is demanded for the same license at Epsom. The actual training expenses per horse are comparatively small, as even the best of trainers will take charge of an animal and prepare him for a race, and see that he is in good condition, for £2 10s. ($11) a week. But the greatest tax of all is the depreciation of stock, as an owner, be he buyer or breeder it is immaterial, only gets on an average one really good horse out of ten. Despite the risks, however, tremendous sums are invested in breeding establishments; to mention only one case, the Duchess of Montrose refused £240,000 ($1,200,000) for her racing establishment.

"As a sample of the huge bets which are made on the turf I need only to say that Mr. C. Hannan lost £25,000 ($125,000) during one year's Ascot week.

"Finally, there is the risk in buying horses; it is much the same as buying a pig in a poke. Baron Hirsch paid £5000 ($25,000) for La Fleche as a yearling, but he had no knowledge whatever whether the colt would win that £5000 ($25,000) back again, or be fit only for cat's meat in a month's time.

"On first thought one does not imagine that the ownership of a racing yacht entails any very considerable expense; nevertheless, in the matter of £ s. d. yacht racing probably ranks next to horse

racing. Both are equally fashionable, for the Prince of Wales having built the Britannia, an enormous impetus was given to the trade which for a long time had been languishing, and now a first-class racing yacht is regarded as a certain open sesame to the best class of society.

"No one but an extremely rich man can afford to be a practical enthusiast in sailing races. Mr. Gould, one of the best of American yachtsmen, is credited with having spent in a year no less a sum than £70,000 ($350,000) on the Vigilant alone, only to demonstrate, as events have proved, that the yacht in our waters at any rate is a colossal failure. The Britannia cost close upon £12,000 ($60,000) to build—a decent sized cargo steamer, with first-class engines of the latest pattern, can be bought for this sum—and her expenses this year have exceeded £7,000 ($35,000). The owner of a large racing yacht must always have his hand in his pocket, and be continually turning over his money, for many indeed are the gratuities which he has to dispense in the course of a season, as will be gathered from the fact that in the event of winning a race, every member of his crew expects a tip of a sovereign, while in the case of defeat, neglect to give them half a sovereign apiece is almost enough to provoke a mutiny. For her maintenance the Meteor requires £8000

($40,000) a year, and the Iverna £6000 ($30,000).

"Watched from the land racing yachts present the appearance of cockle-shells, and it it only when one gets in close proximity to a big vessel, that one is able to believe that large sums must be paid to keep her going. The sail area of the Britannia amounts to 10,395 square feet; considering the price of new sails and the fact that they often require renewing, it will readily be imagined how big an item this alone must be.

"A yacht on the blue sea glitters in the sun, but the old adage about the difference between glitter and gold is well exemplified in the case of sailing vessels. Years ago Lord de Blaquiere bought a well-known cutter for £4000 ($20,000), and, though he raced her for ten years she only hoisted the winning flag on three occasions.

"In the matter of pleasure yachts, again, enormous fortunes are spent. Mrs. Langtry's yacht, The White Lade, a floating palace, in every respect, by the way, cost £34,000 ($170,000); while Mr. Vanderbilt, as befits an American millionaire, paid $1,000,000 for his magnificent steam-yacht. There are plenty of steam-yachts afloat that cost £20,000 ($100,000) each, and as a general rule it may be reckoned that £5,000 ($25,000) must be spent every year to keep a large yacht under steam.

"Mr. Vanderbilt's yacht is quite the most expensive built up to now. She cost £200,000 ($1,000,000) before she left the ship-builder's yard, and, as far as size goes, she can only be compared with an Atlantic liner, for her length measurement is 285 feet, and to work her properly a crew of 55 men is required. The speed of this gigantic pleasure yacht is 15 knots an hour. The general get-up of the vessel is unsurpassable, and not a single requirement has been neglected. The American millionaire must have everything of the finest. Amongst the ship's equipment are two cows to supply fresh milk, and a fowl run.

"Some years ago a certain Indian prince fitted out a splendid yacht for an American burlesque actress. The fittings were of the most gorgeous description, and the toilet table in the lady's own private cabin was made of solid gold, even to the soap dish, the lid of which bore her initials in diamonds. Before leaving the subject of floating palaces I must not forget to mention that Colonel North once paid £300 ($1500) for the hire of a house-boat during Henley week.

"Estates, sporting and otherwise, do not command any very stupendous figure just now. The highest price offered during recent years was £750,000 ($3,750,000) by Lord Iveagh, of Guinness' stout fame, for the Savernake estate. For

one estate £400,000 ($2,000,000) was paid, but this is very exceptional. I was told by a well-known agent that twenty years ago £250,000 ($1,250,000) was frequently paid for an estate, but that nowadays so comparatively small a sum as £25,000 ($125,000) is considered a high figure for an estate to fetch. A notable exception to this is Broome Hall, near Leith Hill, in Surrey, 750 acres, which was sold for £100,000 ($500,000). But then it is situated amidst altogether exceptionally beautiful scenery. Some time ago £150,000 ($750,000) was given for a sporting estate. The price of deer forests rarely exceed £5,000 ($25,000), while for a shooting, if any one can get a rental of over £1500 ($7500) a year he is lucky.

"While the amount of money spent in the purchase of estates may have decreased during latter years, more money is expended in out-door sports to-day than ever there was. According to recent calculation by experts, there are in this country 161 packs of fox hounds, and 14 packs of stag hounds employing 13,986 hounds. The cost of maintaining these packs can be readily estimated when it is learned that the sums disbursed in maintaining a single pack often exceeds £3000 ($15,000) a year. If statistics are reliable, there are 28,000 regular hunting men and women in this country, and if we only allow them two horses apiece the

annual cost of the keep of the animals exceed £2,000,000 ($10,000,000)."

It costs $2.50 to bury a pauper, and from $5000 to $10,000 to bury a nobleman in England.

It is computed by a Scotch paper that there are now enough paupers in Great Britain to form, four abreast, a procession over 100 miles in length.

The best-dressed woman in the world is said to be Queen Marguerite of Italy. Her wardrobe includes a countless variety of elegant costumes, and she seldom wears a dress more than once. This is not quite such a recklessly extravagant proceeding as at first appears, for the queen sells her gowns to buyers, who are very glad to get them even at the high prices which are charged for them. In this connection there is a pretty story told. Not long since Queen Marguerite asked her royal consort for his opinion as to whether she was still young enough to wear her favorite costume of white muslin. His majesty replied, "This matter requires reflection." Two weeks later a box was carried to the queen's apartments; when it was opened the box was found to be filled with white gowns which King Humbert had ordered.

Lord Rosebury paid $100,000 for the wedding necklace for his wife.

Rothschild paid for a clock made by Louis XVI. $168,000.

Mr. Rockefeller recently had a house erected near New York, costing $3,750,000.

M. Chanchard recently gave $200,000 for a painting by Millet.

Royal Crowns.

A Maharajah's Necklace worth more than Europe's Diadems.

The small crown diadem of the Czarina contains the finest diamonds ever set, and it took many years to collect these exquisitely matched gems.

The crown of Queen Victoria is valued at nearly $2,000,000, and contains one large ruby, one large sapphire, four smaller rubies, 1360 white and 1273 rose-colored diamonds, four large pear-shaped pearls and 269 others.

The robes and jewelry worn by the Sultan of Lahore at state functions are adorned with diamonds worth $10,000,000. His collar, epaulets, belt, bracelets, anklets, buckles and headgear are sparkling with the shining pebbles.

The most precious of all crown jewelry is owned by a potentate inferior in rank to the last named, the Maharajah of Baroda. He possesses a necklace of five rows of diamonds, increasing in size from a pea to a walnut. There are 500 diamonds in this necklace, whose brilliancy is further increased by two rows of emeralds above and below the dia-

monds and of the same size. This necklace is thought to be worth over $1,000,000, while the other jewelry owned by this Crœsus is estimated at more than $20,000,000.

In England 233 families live in houses that pay over $5000 a year rent; 9214 pay between $2500 and $5000; 8633 pay between $400 and $1000; 101,948 between $250 and $500; and 3,624,608 pay less than $100 for the houses in which they reside. There are 163,000 families in London living in single rooms.

DINING OFF GOLD.

The luxury indulged by the rich people of New York is almost beyond belief. The latest fad is a dining service of pure gold. There are a dozen or more of such in the city, and their aggregate cost is $3,000,000.

Many of the wealthy English noblemen own watches costing as high as $3700.

The Vanderbilt mansion at Newport, R. I., cost $4,000,000.

Queen Marguerite of Italy, whose very delicate lace handkerchief, valued at £6000 ($30,000), was exhibited at the World's Fair, at Chicago. Three different artists wrought upon it during a period of not less than twenty years. It is so light that one is not conscious of its touching the hand

if the eyes be shut, and it can easily be folded into a gold casket not larger than a bean. Some of the wealthy people of San Francisco possess costly pocket handkerchiefs. They have their initials worked on these articles in real diamonds. A handkerchief is reported to have been made for a New York millionaire of which the monogram was valued at over £1500 ($7500). Some lace intended for the ex-Empress Eugenie cost £5000 ($25,000) per yard. The Pope has treasures of lace at the Vatican to the value of £175,000 ($875,000). Queen Victoria's collection of lace is worth £75,000 ($375,000), and that of the Princess of Wales £50,000 ($250,000). The laces of the Astor family are valued at $300,000, and those of the Vanderbilts at $500,000.

The Marquis of Londonderry, who sells his coal wholesale and retail, has a rent roll of £183,000 ($915,000) a year.

The Princess of Wales is the owner of a beautiful pair of opera glasses of platinum set with rubies, sapphires and turquoises, that is valued at £2000 ($10,000).

One of the richest families in England are the Loders, the descendants of Gerald Loder, a city merchant, who some years since died, leaving behind him over £2,000,000 ($10,000,000) in ready money, besides large interests in numerous city

concerns. After his eldest son was made a baronet, the family became numbered among the country families, with 10,241 acres of land in four counties, with a seat to each estate, and a gross rental of £11,527 ($56,625) a year. The Loders have a magnificent house at 47 Grosvenor Square, the contents of which are said to be worth £250,000 ($1,250,000). Here reside the Dowager Lady Loder, and a numerous offspring. The rest of the Loder family occupy four houses in the best part of Chelsea. The fourth son of the first baronet is one of the members for Brighton. The eldest brother, Sir Edmund Giles Loder, when in town prefers hotels to the family mansion. His income is said to be over £80,000 ($400,000), nearly £70,000 ($350,000) of which is from the Funds.

The royal family of England costs the British government, in round numbers, $3,000,000 annually. Of this sum the Queen receives nearly $2,000,000 a year, besides the revenues from the duchy of Lancaster, which amounts to $250,000. The President of France receives $240,000 a year for salary and expenses, an enormons salary, when it is remembered that the republic is sweating under a stupendous national debt of over $6,000,000,000—the largest debt ever incurred by any nation in the world. Italy can have 10,000 men

slaughtered in Abyssinia, and still pay her king $2,600,000 a year. The civil list of the German Emperor is about $4,000,000 a year, besides large revenues from vast estates belonging to the royal family. The Czar of all the Russias owns in fee simple 1,000,000 square miles of cultivated land, and enjoys an income of $12,000,000. The state allows the King of Spain $1,400,000 a year, with an additional $600,000 for family expenses. We are said to be the richest nation on earth, yet our President's salary is only $50,000 a year.

The following clipped from a London paper is to the point:

"RICH MEN'S CONSERVATORIES.

"Although wealthy men may lavish thousands on their drawing or billiard rooms, there is no part of a house which can be made so surpassingly beautiful as the conservatory.

"The Duke of Connaught possesses one of the finest conservatories in the world at his splendid country seat, Bagshot Park.

"The interior represents a gorgeous tropical scene, in which ferns, palms, orchids and other exotics, flourish in luxuriant profusion, watered by miniature cascades, fountains and dripping wells. At one end is a stalactite cavern, which, by an arrangement of mirrors, appears far larger than it

really is. Along the floor of this cavern flows a rather deep stream, beneath which are concealed a number of colored electric lamps, so that at night numerous little pools in dark recesses appear to glow with mysterious latent fire.

"This conservatory was designed by an eminent London firm, and cost £3000 ($15,000). About eight months ago a rich stockbroker, residing at Norwood, gave a very curious order to this same company. He stated that he had been travelling in Italy, and had been so struck by an exquisite bit of scenery in the wine district of Piedmont that he determined to have it reproduced as carefully as possible in his own conservatory, which is 115 feet in length.

"The gratification of this artistic whim cost the stockbroker £2850 ($14,250), partly because a staff of expert workmen had to be sent to Italy for the purpose of taking sketches; and partly also because it was found necessary to bring seventy tons of rock-work from Naples, Rouen and Cornwall.

"When the evening shadows began to fall, the bunches of grapes that depended from the roof, as the peaches, oranges, lemons and apricots that looked so natural in the obscurity of the miniature fruit-forest, gradually revealed themselves as so many incandescent lamps.

"The Duke of Devonshire's conservatory at Chatsworth Hall is eighty-five feet long by about forty-one wide, and cost £3250 ($16,250)."

DINNER SERVICE WORTH $190,000.

The silver dinner service which Mrs. J. W. Mackay has with her in Europe is worth $190,000. Her millionaire husband furnished $75,000 in weight of pure silver and then paid another $121,000 for the work done upon it. The above is reckoned as being the most costly silver set now in use in the world.

A Copenhagen correspondent writes that the imperial Russian yacht Standard, built in that city, is the largest pleasure yacht ever built. It is 425 feet long, cost $2,000,000, runs twenty miles an hour, and has twenty officers and a crew of 350. It was launched on May 11th, the birthday of Alexander III.

Mrs. Mackay, the wife of the American Silver King, is possessor of the splendid house at 6 Carlton House Terrace, on alterations and improvements to which Mr. Sanford expended a little over £100,000 ($500,000). There is nothing more palatial in London; for the marble staircase, unique of its kind, alone cost £20,000 ($100,000) and all the rooms have been fitted up in the most magnificent manner.

"FIVE MILLIONS FOR A HUSBAND.

"When Lady Margaret Grosvenor, third surviving daughter of the Duke of Westminster, gave her hand to Prince Adolphus of Teck her father gave with it a marriage portion of $5,000,000. The bride, daughter of probably the richest man in the world, is rather a good-looking girl, whose personality, to say nothing of such a fabulous dot, would seem to entitle her to something better in the way of a husband than the impecunious young lancer whose name she now bears. The Prince is an officer in the Seventeenth Lancers, the full uniform of which regiment he wore when married. The wedding presents numbered about 500 and included enough jewelry to start a store. The newly wedded pair are known as 'their serene Highnesses the Prince and Princess of Teck.'"—*Philadelphia Times.*

It is stated that the three great works by Sir Joshua Reynolds, "Lady Smythe and Her Children," "The Strawberry Girl," and the child portrait of "Lady Gertrude Fitzpatrick as Sylvia," which were withdrawn from the recent Montrose sale, have been sold privately for £21,000 ($105,000).

Our Growing Landed Aristocracy.

A class corresponding to the landed gentry in England is, according to Mr. Henry George and

other reformers, rapidly forming in this country. The proportion of landowners is said to be constantly decreasing, and the growth of great landed estates is said to be remarkable. Mr. G. M. Simonson, in *Munsey's Magazine*, August, presents some facts in support of this belief and discusses the causes of the movement in question. He says at the outset:

"The tendency among the rich to possess vast tracts of real estate increases year by year as the century draws to a close. The extent of these holdings is wholly a matter of money; the architectural magnificence of the buildings with which they are equipped, the artistic beauties of the artificial landscapes, the drives and lakes and forests, as well as the game with which such holdings of land are usually stocked—all these are but a matter of money also. It is the art and the skill of the professional landscape gardener and the civil engineer that have produced all this, and the cost of such work is such as only the rich can afford. The same tendency is in evidence all over the Union. The rough mountain lands of North Carolina, the sterile sandhills of Long Island, the worn-out farms of New England, and the vineyards and ranches of the West, are being bought up and consolidated into private parks for the wealthiest men of our great cities."

The writer mentions some of the great estates held by millionaires in different parts of the country. We quote:

"George W. Vanderbilt . . . was making at Biltmore, near Asheville, S. C., one of the most remarkable mansions in the world. . . . Thirty thousand acres have been brought into this one estate, all, or most of which, was once owned as small farms. . . .

"Similar in magnificence and extent is the winter residence of John Jacob Astor in Florida; and still greater in extent, if not as magnificent in its settlement, is the estate of Dr. William Seward Webb in the Adirondacks. This vast tract of land contains 153,000 acres, and includes a large part of two New York counties.

"Last summer Dr. Webb incorporated about 112,000 acres of this great tract, under the name of the Nehasane Park Association. Mr. Edward M. Burns, the manager of the Webb forest lands, says that this was done 'in order to facilitate the perpetual holding in a solid body of so much of this land as Dr. Webb should finally decide it desirable to devote permanently to the purposes of a private park and game preserve.' Much of the estate will be fenced to confine large game, but thus far only fifteen square miles have been enclosed. In Shelburne Farms, on the east shore of

Lake Champlain, Dr. Webb also possesses one of the finest country-seats in America. The estate comprises 3000 acres, and twenty-eight small farms were consolidated to form it.

"Almost as extensive as Dr. Webb's preserve is that of H. McK. Twombly, another son-in-law of the late William H. Vanderbilt. It contains about 100,000 acres adjoining Nehasane Park. Mr. Twombly has also a fine country-seat, with several hundred acres of grounds, at Madison, N. J.

"Other well-known preserves in the Adirondacks are W. West Durant's summer park, of 56,000 acres, in Hamilton County; the Cutting preserve, belonging to Frank A. Cutting, of Boston, and containing 9000 acres, in St. Lawrence County; and Litchfield Park, the property of Edward H. Litchfield of New York, which includes 9000 acres in Franklin County.

"Blue Mountain Forest, the new park and game preserve of Austin Corbin, president of the Long Island Railroad, is another of the vast estates in which wealth has found investment. This tract, embodying 26,000 acres of land in New Hampshire, is nearly of the size and shape of New York City before its recent acquisition of territory. . . .

"The estate of the late William Walter Phelps at Tea Neck Ridge, N. J., contains 15,000 acres, and extends from the Hackensack River to the

Hudson, where it overlooks the northern boundary of New York City. One day, when a Hudson River bridge is built, Mr. Phelps' place may be a great suburban city as large as Manhattan Island, with a rent-roll that will make the original Astor estate look small. The homestead is a series of connected cottages with gables and peaked roofs of quaint design. Sixteen miles of drives cross and recross the estate. There are five miles of tree-lined avenues in a single stretch, and over 200,000 large trees, the majority of which were transplanted."

Such instances, the writer says, might be multiplied indefinately, and they show that large holdings are increasing in number and growing in magnificence. Regarding the effects of this tendency, he writes:

"Yet the movement is hardly to be condemned because of a lurking fear that such holdings may be tending toward establishing in America a landed aristocracy. . . . It must be remembered that the history of landed properties in this country has thus far been one of constant change in ownership. Rarely has a large estate remained in the same family for more than one or two generations. The conditions here are different from those of England. English landholdings are generally productive. There is a tenantry on every

estate that brings in revenue enough to maintain the property. In America, large landed estates are generally unproductive. Their maintenance requires a heavy annual outlay, and makes them possible only to the very rich. As inheritances, without the millions that produce them, they are incumbrances which their possessors would gladly turn into cash."

Resort of the Rich.

Newport, Its Guests and Scenery.

"How does Newport look in early July days? Why, like nothing so much as a beautiful theater before the play. The costly and exquisite scenery is all in place upon the stage, the sound of the musicians tuning up the orchestra is only beginning to be heard ever so faintly, and behind the scenes the large and carefully selected company of 400 talented men and women are carefully looking over their wardrobes to make sure that their gilt and tinsel trappings are in order, the stage jewels rubbed up to their last degree of brightness, and rehearsing their parts while the audience is slowly assembling.

"THE VANDERBILT VILLA.

"The winter has made some changes in the landscape here. Cornelius Vanderbilt's new villa, on the ruins of the Breakers, will not be finished

until next summer. According to gossip it is to cost no less than $4,000,000 and is to outvie in glory everything that Ochre Points and the avenue can boast, in expectation of the coming out of Miss Gertrude Vanderbilt, who is by this time almost of an age to make her debut. Mrs. Cornelius Vanderbilt is very popular in London society and has been rapturously welcomed in the innermost circles of the countesses and duchesses, where her handsome Paris gowns, her splendid jewels and her affable manners are the chief theme of conversation. There's nothing your true-born Briton loves so much as a Crœsus, no matter of what nationality he may be. And then, too, Americans are very much the rage in London now. The fame of the Vanderbilt millions crossed the water long before their possessors followed in its train.

"Fred Vanderbilt's palatial home, Rough Point, is gazed upon with much interest by all tourists. It stands on one of the most advantageous corners of the cliff, where that great ledge of rocks projects straight out into the Atlantic, and the view is superb across the blue stretch of ocean of the Brenton Reef lightship, Narragansett Pier, Point Judith, East River, Easton's Point, West Island and Little Compton, and there are nine acres in the grounds, which comprise the Tucker and Dunnell places

thrown into one. It fronts upon the cliff about 1500 feet, where the walk is open to the public.

"As for the house, which is long and low, after the prevailing fashion, built of granite and brown stone, it is — well, Vanderbilt! What better adjective could one apply? There is a very large hall in the center of the main building, opening straight up to the roof, and surrounded in the second story by a gallery. A stained glass window in the roof lights this hall with a flood of rich, warm color, and illuminates the beautiful staircase of dark carved oak, and an enormous fireplace of granite facing the door adds to the quaint old English air of the whole. There is on the first floor a handsome reception-room in oak, with a wainscoating four feet deep, and hangings of old leather, a ceiling of marvelous stucco work, and another fireplace where Cinderella might expect to see the grandest kind of a fairy godmother come down. Only there never could be any Cinderella in a Vanderbilt house. The dining-room is also in oak, the walls being almost entirely covered with the carved wood, which reaches well up to the ceiling, finished by a frieze of gilded leather, the ceiling itself being formed of heavy timbers of oak. An exquisitely carved sideboard of old oak, large and sumptuous, is built into the room on one side. All the rooms

on the second floor are open and spacious, artistically, though not obtrusively, finished, and everything in the whole establishment is in a careful taste, rich and expensive, as befits the residence of a millionaire, but not in the least garish and showy. Mr. Vanderbilt's hospitality is of the most unostentatious kind, and confined principally to dinners and luncheons.

"THE GREAT GOELET CASTLE.

"Marvelous beyond all others is the great Goelet Castle on the cliffs — a French chateau, copied in design as exactly as architects and artists could contrive, vast enough to shelter a feudal menage, and splendid beyond all Newport houses, which is saying a great deal. It was finished in 1893, and was three years building. A corps of servants of all nationalities are employed to run the immense establishment. As usual with the modern style of cottage, the grounds are all too small to give the building its due effect. Like the Willie K. Vanderbilt marble splendor, there is only one point of view from which its superb proportions are not dwarfed by swamped surroundings, and that is from the ocean just out from the cliffs, where, gray and massive enough for a giant's stronghold, it rises majestically against the bluest of skies. A wide terrace, where beauties and belles walk in gay

attire, a formal courtyard, with a fountain and stately gates of wrought iron, with a crest carved in stone above, are features to tickle a republican simplicity and unique in Newport."—*New York Herald, July 15, 1894.*

"After all the suffering and unrest which have been displayed in the Russian empire since the present Czar's accession to power, and the recent arrests of hundreds of his subjects for treason, he is still intending to carry out the program of the great coronation at Moscow the latter part of May. According to all accounts it is to be one of the grandest and most expensive carnivals that has taken place in modern times. The expense will be $20,000,000. The proceedings will be guarded by 150,000 soldiers. The throne on which the royal pair will be seated has cost $750,000. After the ceremony, which will be of a brilliant and elaborate character, there will be a great banquet, which it is said will cost $2,500,000. It is no wonder the Nihilists look on and question the utility of this prodigal use of money, and protest against it. As one has said: 'When $20,000,000 are consumed in a five-hour festival to gratify ambition, the prophet may well say of those who are responsible, "Ye have lived in pleasure on the earth, and been wanton"' (Jas. 5 : 5)."—*Messiah's Herald.*

Our American Aristocracy.

A note of warning of the dangers of a growing American aristocracy is sounded by Mr. Robert N. Reeves in *The American Magazine of Civics* for January. Mr. Reeves says that the people of the United States should be the last to be confronted with a problem of aristocracy, but that we are surely and rapidly drifting away from our old social democracy and becoming worshipers at the shrine of wealth and titles. He thinks that the only explanation that can be given for this un-American spirit is the rapid accumulation of enormous private fortunes. It is a fact, he asserts, that our very wealthy citizens are becoming chronic disparagers of whatsoever is American, and slavish admirers of all that is European.

Mr. Reeves arraigns the church as well as society for its aristocratic tendencies, and then goes on to say:

"Now then, what does all this aristocratic feeling mean? Samuel Johnson once said that he who has built for use till use is supplied must begin to build for vanity. Are the Americans money-mad, and having secured money in plenty are they going mad in their endeavors to secure something that will place them upon a pedestal above their fellowmen? If so, we can never stop the craving of our very wealthy toward an aristocracy. For

any social life which has for its object a life spent in the vain and envious desire to outdo a neighbor in pomp, glitter and clamor is in spirit and in fact an aristocracy—a bubble aristocracy perhaps, but nevertheless an aristocracy. Our country, though in its infancy, has already more large fortunes than any other country on the globe; more money in the hands of a few than any other nation. Families of enormous wealth have sprung up like mushrooms, and it is not likely that they will die as soon; on the contrary, these family fortunes will increase.

"We have laws of inheritance, and to preserve an increase in family riches requires but common sense and clerk-like routine until at last it becomes an institution—an institution of aristocracy right in the midst of our republican equality.

"What will it mean in fifty or one hundred years? Already our country is too strongly marked with the aristocracy which this enormous wealth has produced. We can readily see that a pride of the most odious kind is fast being engendered in the hearts of those families who have risen so suddenly to affluence and social distinction, and the most objectionable feature is that money is always the mere ground of distinction, for our aristocracy are far from being well educated."

The splendor of which our wealthy citizens are

so extravagantly fond, says Mr. Reeves, is fast asserting itself with virulence upon all classes, demoralizing society, and injuring rising generations by the contempt which it throws upon the sober virtues of diligence and economy. We quote as follows from the end of his article:

"It causes young men to become defaulters, and young women to disgrace themselves in order to gratify their own ideas of display. The newspapers of the day are continually heralding in the most flattering manner the actions of our wealthy families. Their parties, their dresses, their manners are all raved about, and as the world seems to applaud their actions, why should those be blamed who, touched by the prevailing spirit of extravagance, see no wrong until they are known to the world as defaulters or disreputables?

"Think of the grand ball given recently in one of our large cities for the entertainment of a visiting duke; of the coats-of-arms, the flashing diamonds, the dazzling costumes, the costly fountain playing in the center of the grand ball-room; think of all the pageantry of those who without thought or care of the poor and the wretched spent a fortune that night for the entertainment of one man, and then think of all the unknown dead in our great cities, of the shivering poor who beg to live, of all the suffering and sorrow and misery,

and then let us stop and ask if such conditions are not conditions that are dangerous to the future prosperity of our country. And if they continue, just as surely as the prodigal expenditures caused by the profuse magnificence of Louis le Grand plunged France into a revolution, just as surely will our country have cause to regret in the future the present leaning of our wealthy toward luxury and aristocracy.

"Our Constitution, our laws of equality have not by any means eradicated this spirit of aristocracy. It seems too deeply rooted in human nature to be so easily done away with. But if we are to prosper as a nation this spirit must go. We must stop the extravagant expenditure of money for display; we must stop the craze for all that is European, and regard American manners and American citizens of some consequence."

A daily paper recently stated that there was one young lady whose wardrobe and jewels were worth $500,000. A young lady in San Francisco has a wardrobe that cost $100,000, and jewels that cost an equal sum. An English Duke paid $350,000 for a single horse; and an American millionaire also paid $200,000 for the famous Ormande. A Boston woman is said to have buried her husband in a $50,000 coffin; and another is reported to have paid $5000 to bury a poodle dog. New York

millionaires have paid from $150,000 to $800,000 each for yachts for their own use. One paid as high as $110,000 for a single picture; and others thousands of dollars for a single book.

A recent editorial in the San Francisco *Examiner* says:

"Mr. W. K. Vanderbilt's huge British steam yacht Valiante has joined Mr. F. W. Vanderbilt's British steam yacht Conqueror in New York harbor. The Valiante cost $800,000. This represents the profits on the haul of about 15,000,000 bushels of sixty-cent wheat, or the entire product of at least 8000 160-acre farms. In other words, 8000 farmers, representing 40,000 men, women and children, worked through sun and storm to enable Mr. Vanderbilt to have built in a foreign shipyard, such a pleasure craft as no sovereign in Europe possesses. The construction of that vessel required the labor of at least 1000 mechanics for a year. The money she cost, put in circulation among our workmen, would have had a perceptible influence upon the state of times in some quarters."

And from the *California Christian Advocate:*

"The lavish luxury and dazzling extravagance displayed by the wealthy Greeks and Romans of 'ye olden times' is a matter of history. Such reckless display is beginning to make its appearance in what is called fashionable society in this country.

One of our exchanges tells us of a New York lady who spent $125,000 in a single season in entertaining. The character and value of the entertainments may be judged from the fact that she taught society how . . . to freeze Roman punch in the heart of crimson and yellow tulips, and how to eat terrapin with gold spoons out of silver canoes. Other entertainers decked their tables with thousands of costly roses, while one of 'the four hundred' is said to have spent $50,000 on a single entertainment. Such lavish expenditure to such poor purposes is sinful and shameful, no matter how large a fortune one may be possessed of."

An article in the *Boston Herald* says:

"The three ladies who own crowns, which they occassionally wear at fashionable entertainments in New York, are said to be Mrs. Lena Webb, Mrs. William K. Vanderbilt and Mrs. Ogden Mills. Mrs. Mills' crown is a circle of diamonds interspersed with emeralds and sapphires. The points of the crown are of large diamonds. At a recent reception Mrs. W. B. Sloan wore a superb diamond ornament, an enormous spear of roses, rose leaves, stephanotis and ivy about four inches wide, extending from the point of the right shoulder across the corsage to the left hip. But all these splendors were outdone by Mme. Humbert, at Mme. Carnot's last ball at Paris. This lady, who is of

South American origin, and who got her diamonds in Brazil, is said to have worn $1,600,000 worth of them at the ball in question."

Another press clipping reads as follows:

"Despite Russell Sage's declaration that the rich men of New York are being made poor by the stringency of the money market, wealth is being lavishly spent just now for new homes for men of millions, says the New York *Press*. The millionaires are keeping up their rivalry in rearing palatial mansions and cottages as well as other luxuries. Half a dozen pleasure yachts, costing $250,000 each, have recently been launched, and the rich men of to-day appear to have entered on an era of luxury unparalleled in the history of this or any other country of the last century. He buys what he wants regardless of cost. If his neighbor builds a yacht 200 feet in length he immediately gives an order for one 250 feet from stem to stern; if his neighbor's wife buys a string of pearls or a mammoth gem for $100,000, he immediately purchases a rarer and costlier article for his wife. It is in building mansions and summer houses though, that the greatest rivalry now exists among New York's men of wealth."

Dr. A. Webb is now building an American palace that will cost $1,500,000. It will be the grandest affair of the kind in this country. Gor-

geous mansions costing from $250,000 to $500,000 are getting quite common. Barns costing from $25,000 to $100,000 are numerous. It is useless to cite any more such cases. These facts are well known. The haste to be rich and to make a show of what riches can buy are the cankers of our social system, and will eat out the solid and enduring strength of our people. Indeed, they are thrust upon our observation as the grand object of life, and we are compelled to see them whether they disgust or delight us. It is objected that this is human nature and always has been so. We admit it. *But it never did mark the upward progress of a people.* It is the sign of culmination and decline. It betokens those views of life — luxury, effeminacy, tinsel, glitter, veneering, shams, show, froth, folly, vanity and vice — that cannot exist with the sterling honesty, simplicity, purity, sobriety and religious principle, on which true greatness and permanent prosperity are built. It never was so world-wide as it is to-day. Once it was confined to the rulers: now it prevails among the masses. J. R. Buchanan, in the *Arena*, speaking of the heartless extravagance of the wealthy, says:

"Its criminality is not so much in the heartless motive as in its *wanton* destruction of life to achieve a selfish purpose. That squandering wealth

in ostentation and luxury is a crime becomes very apparent by a close examination of the act. There would be no harm in building a $700,000 stable for his horses, like a Syracuse millionaire, or in placing a $50,000 service on the dinner table, like a New York Astor, if money were as free as air and water; but every dollar represents an average day's labor. Hence the $700,000 stable represents the labor of 1000 men for two years and four months. It also represents 700 lives, for $1000 would meet the cost of the first ten years of a child, and the cost of the second ten years would fully be repaid by his labor. The fancy stable, therefore, represents the physical basis of 700 lives, and affirms that the owner values it more highly, or is willing that 700 should die that his vanity might be gratified."

How true the prophetic picture! How accurate the fulfillment! Current history is the echo of prophecy. The last sands are dropping from the hour-glass of time. Mighty changes are ahead. The Lord is at hand. The scepter of the world is about to change hands. The millions will no longer have to toil and sweat to support the rich in luxurious ease. A righteous government will be speedily inaugurated. Not by anarchic revolution, but by divine restitution. Jesus will return to reign. Can we pray, "Come quickly, Lord Jesus."

CHAPTER VIII

STORM SIGNALS: OR, A REVOLUTIONARY EARTHQUAKE.

"*Go to now, ye rich men, weep and howl.*"—Jas. 5 : 1.

"*There shall be a time of trouble, such as never was since there was a nation even to that same time.*"—Dan. 12 : 1–3.

"*And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged.*"—Rev. 11 : 18.

"*For they are the spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together in a place called in the Hebrew tongue Armageddon*" (*Har-mountain, Giddo-excison, slaughter*—"*mountain of slaughter.*")—Rev. 16 : 14–16.

CHAPTER VIII

ALL nations have their signals. Storm signals, war signals, danger signals, peace signals. They have signals for land and for sea. *The deep and bitter mutterings of modern labor are a storm signal.* Flashing its gleams of discontent in the darkened heavens of industry, lightening up the bosom of the troubled sea of society, gleaming through all the world from sea to sea. Its lights are many colored: whether seen through the smoked glass of optimism, or the clear glass of honest judgment, its kindly purpose of warning ought not to be lost. The wise sea captain always heeds the storm signals before setting sail. The officers on the Ship of State should also heed the warning signals which presage a coming storm. Our political barometer indicates a coming storm. From our social weather bureau floats the storm flag. Financial blizzards and industrial tornadoes have grown more frequent in the last few years, and now a social cyclone is about to break loose.

"This old society has long since been judged and condemned. Let justice be done! Let this old world be broken in pieces . . . where innocence has perished, where egotism has prospered, where man is exploited by man! Let these whited sepulchers, full of lying and iniquity, be utterly destroyed."—*Heinrich Heine.*

"We say that your society is not even a society, that it is not even the shadow of one, but an assemblage of beings that can be given no name; administered, manipulated, exploited at the will of your caprices, a warren, a flock, a herd of human cattle destined by you to glut your greed."—*Lamennais.*

"What kind of society is it which, at this period, has for its base inequality and injustice? Would it not be well to take the whole thing by the four corners and send it pell-mell up to the ceiling, the cloth, the feast, and the orgie, the gluttony and the drunkenness, and the guests; those who have their two elbows on the table, and those who are on all-fours under it, to spew the whole lot in God's face, and to fling the whole world at heaven. The hell of the poor makes the paradise of the rich. Not only has happiness not come, but honor has fled."—*Victor Hugo.*

"With the development of capitalistic production European public opinion has stripped the last

rag off conscience and modesty. Each nation glories cynically in all the infamy that goes to hasten the accumulation of capital. We dance, not over a volcano, but upon the plank over a latrine which, to me, smells rather badly."—*Flaubert.*

"Distress of nations with perplexity," was according to prophecy, to characterize the last days of this world's history. *America* of March 27, 1890, describes the "feeling of desperation and discontentment pervading the crowded and poverty-stricken districts of New York City," as "a pent-up volcano only looking for an opening through which it may pour its all-consuming, life-destroying elements," while the "gilded and comfortable millionaires do not read the signs of the times," and the demagogues are too busy with political intrigues to notice the impending peril.

In that well-known Republican paper, the *Boston Transcript*, just on the eve of election appeared an article with this heading and opening paragraph:

"WILL THE ELECTION BRING PEACE?

"*To the Editor of the Transcript:* The political upheaval which the American people have experienced for the past five months has never been equalled by but one other since the government was established."

This is true; and the writer, whoever he be—he signs himself "H. B."—sees things much in the light I have mentioned; and while the article is too long to transplant in its entirety, still these extracts are so sensible and pertinent as to deserve a place and careful reading:

"Many causes have contributed to produce the great upheaval through which we are now passing, but at the bottom of them all lies the greatest and most important of them all, discontent among the masses!

"Right or wrong, the workingman feels that he does not have a reasonable share of the products of his toil. While that conviction is in his mind, he is thereby rendered not only discontented, but is made into an unsafe unit in the body politic—unsafe, because given the needed circumstances the demagogue will make that unit explosive. Nor is this discontent unreasonable. Year by year the honest toiler finds the burdens of life heavier, and the chances for him to lift his family to a higher plane of living growing less and less, while all around him he sees those who are enjoying the idleness and luxuries of suddenly gotten wealth.

"Men of this class are demanding that they may be heard, and that some one shall explain to them why it is that every four men must pass their lives in constantly grinding toil, in order that the

fifth one may live in idleness. These men must be met, and these questions must be answered by some one. The politician would answer them by campaign promises, but the statesman will not forget that, in the hands of these very laborers, lies the safety, no less than the danger of our Republic. When threatened, the laborer is always ready to fight for his country. When peace returns all he asks is a chance to work for just wages. By some lack of foresight on the part of the managers, the governmental and the industrial machinery of the country has fallen *sadly* out of gear. . . .

"The present clamor of the working masses can be settled for a time by fair promises on the part of party leaders, but it will be only for a time. Too many of these men can read, and reason as well as read, and when the day comes that they have but a scanty supply for themselves and their families, will it satisfy their hungry stomachs to read how many millions have been added to the country's wealth during the past year? The man may be employed in a factory or workshop, and the day he receives notice that his wages have been cut down twenty cents on account of the 'hard times,' but that his rent will be the same as it has been, what must be his reflections when, in his evening paper, he reads that the company for which he is working has declared a semi-annual

dividend of eight cents. He pays two cents a gallon more for kerosene oil this week than he did last, and he knows, because he reads, that this two cents advance means $2,000,000 to the company that controls this product.

* * * * * * *

"The danger to any country is not in the magnitude of any one or any number of evils: but in the fact that men acquiesce in their existence. He who can see anything cannot fail to see that the extremes of American society are, year by year, growing wider and wider apart. The rich are growing rapidly richer and the poor poorer. Still there are those who pretend to see no possible danger to the Republic in this fact, on the ground that a nation's strength is to be measured by its wealth. Such men would undertake to prove that the strength of a chain was its weakest link. Let none of these words be construed as telling against the legitimate gathering of wealth or its rightful use and enjoyment, nothing as encouraging idleness and wasteful extravagance among the poor. Facts are facts, and will not get hence at any man's bidding. No number of wrongs will ever make one right, and no man can be justified for stealing what its owner might waste.

"Frederick Harrison, one of the cleverest minded

and most far seeing of prominent living Englishmen, in speaking of the many ways in which great wealth, in the hands of a few persons, may work the ruin of the State, says, 'The day may come when men will conclude to do away with the rich man altogether, and no Socialist, no Anarchist, no Nihilist is doing so much to hasten the coming of that day as the rich man himself.'—*H. B.*"

During the Coxey's Industrial Army movement in the winter of 1893–'94 the division under General Frye at Los Angeles, Cal., drew up a Constitution which read as follows:

"PREAMBLE.

"WHEREAS, The evils of murderous competition; the supplanting of manual labor by machinery; the excessive Mongolian and pauper immigration; the curse of alien landlordism; the exploitation, by rent, profit and interest, of the products of the toiler, has centralized the wealth of the nation into the hands of the few, and placed the masses in a state of hopeless destitution.

"We have only to look upon the history of the past—like causes produce like results. These same causes led to the downfall of Persia, Greece and conquering Rome. The end came when two per cent. of their population owned all the national wealth.

"We have reached that point on our own road to ruin where three per cent. of the population own seventy-six per cent. of all the wealth. Witness the abandoning and selling of children by their parents in San Francisco, on the western shore, and the protest against the slave traffic in children from Italy by New York, on the eastern shore of our nation.

"This is one of the signs, history tells us, that preceded the downfall of all the past great nations.

"The daily grind of pinching poverty, linked with the thought of a hopeless future, kills even the deep maternal instinct. The greatest crime perpetrated by a nation is to allow her people to be idle and sink into debauched servitude. The strange tragical questions confront us on every hand:

"Why is it that those who produce food are hungry?

"Why is it that those who make clothes are ragged?

"Why is it that those who build palaces are houseless?

"Why is it that those who do the nation's work are forced to choose between beggary, crime or suicide, in a nation that has fertile soil enough to produce plenty to feed and clothe the world; material enough to build palaces to house them all, and productive capacity, through labor-saving

machinery, of 40,000,000,000 man power, and only 65,000,000 souls to feed, clothe and shelter? Recognizing the fact that if we wish to escape the doom of the past civilization something must be done, and done quickly.

"Therefore we, as patriotic American citizens, have organized ourselves into an Industrial Army, for the purpose of centralizing all the unemployed American citizens at the seat of government (Washington, D. C.,) and tender our services to feed, clothe and shelter the nation's needy, and to accomplish this end we make the following demands on the Government:

"1st. Government employment for all her unemployed citizens.

"2nd. The prohibition of foreign immigration for ten years.

"3rd. That no alien be allowed to own real estate in the United States.

"CONSTITUTION.

"ARTICLE I.—NAME.

"SECTION 1.—This organization shall be known as the United States Industrial Army.

"SEC. 2.—It shall have the power to make its own Constitution and Bye-Laws and elect its own officers.

"ARTICLE II.—HOW COMPOSED.

"SEC. 1.—This army shall be composed of American citizens over sixteen years of age, or those who have declared their intentions to become such.

"ARTICLE III.—OFFICERS.

"SEC. 1.—The officers of the army shall be a general, five aids, a quartermaster general, brigadiers, colonels, captains and sergeants.

"SEC. 2.—The general, quartermaster general and five aids shall be elected by the army; brigadier by his brigade; colonel by his regiment; captain and sergeant by their company.

"ARTICLE IV.—THE GENERAL AND STAFF.

"SEC. 1.—The general and staff shall have the supervision over the army, and see that the Constitution is carried out; grant commissions to recruiting sergeants, and have power to revoke the same.

"SEC. 2.—The general and staff shall constitute a court-martial. The accused to have a right of an appeal to a vote of the army against their decision.

"SEC. 3.—Officers to hold office during good behavior.

"ARTICLE. V.

"SEC. 1.—Fifty men shall constitute a company; ten companies a regiment; five regiments a brigade.

"ORDER OF DISCIPLINE.

"Roll call twice a day, when practicable. Drill once a day, when practicable. Any disobedience of orders shall be sufficient grounds for expulsion from the army. Each regiment to have its own rules of order in conflict with the order of the army.

"Adopted at Los Angeles, Cal., March 5, 1894."

"The Army of the Rear."

The following poem appeared in an Australian paper during the year of Jubilee in England, a few years ago. It has in it the swing and tramp! tramp! of the mighty Labor Army which is being organized. It sounds like a prophecy with an inspiration behind it, and the *Farmer and Labor Review* revives it and commends it to the Industrial Army.

"I listened through the music and the sound of revelry,
And all the hollow noises of that year of Jubilee:
I heard beyond the cheering, and beyond the trumpet's blare,
The steady tramp of thousands that were marching in the rear.
Tramp! Tramp! Tramp!
They seem to shake the air—
Those never-ceasing footsteps of the outcasts in the Rear.

"I heard defiance ringing from the men of rags and dirt,
I heard wan woman singing the sad 'Song of the Shirt,'
And o'er the sounds of menace, and the moanings of despair,
I heard the steady tramping of their feet along the rear!
Tramp! Tramp! Tramp!
Vibrating in the air—
They're swelling fast, those footsteps of the Army in the Rear.

"I hate the wrongs I read about, I hate the wrongs I see!
The tramping of that army sounds as music unto me—
A music that is terrible, that frights the anxious air,
Is beaten from the weary feet that tramp along the rear.
Tramp! Tramp! Tramp!
In dogged, grim despair—
They have a goal, those footsteps of the Army of the Rear.

"I looked upon the nobles, with lineage so old:
I looked upon their mansions, on their acres and their gold;
I saw their women radiant, with diamonds in their hair,
And then I joined the Army of the Outcasts in the rear!
Tramp! Tramp! Tramp!
We show what want can dare,
My brothers and my sisters of the Army of the Rear.

"I looked upon the mass of poor, in filthy alleys pent;
And on the rich men's Eden's, that are built of grinding rent;
I looked o'er London's miles of slums, I saw the horrors there,
And swore to die a soldier of the Army of the Rear!
Tramp! Tramp! Tramp!
I've sworn to do and dare,
I've sworn to die a soldier of the Army of the Rear.

"'They're brutes,' so say the wealthy, 'and by steel must be dismayed'—
'Be brutes, among us, nobles? They are brutes that ye have made:

We want what God hath given us, we want our earthly share;
And that is why we're marching—and we'll march beyond the rear!
Tramp! Tramp! Tramp!
Awake and have a care,
Ye proud and haughty spurners of the wretches in the rear!

"The wealthy care not for our wants, nor for the pangs we feel;
Our hands have clutched in vain for bread, and now they clutch for steel!
Come, men of rags and hunger! come, men of want and care!
There's room still in the vanguard of the Army of the Rear!
Tramp! Tramp! Tramp!
There's work for heroes there!
There's glory in the vanguard of the Army of the Rear!"

—HENRY LAWSON.

"THE SOWER OF THE OLD WORLD IN THE NEW.

"Then I looked back along his path,
And heard the clash of steel on steel,
Where man faced man in deadly wrath,
While clanged the tocsin's hurrying peal.

"The sky with burning towns flared red,
Nearer the noise of fighting rolled,
And brothers' blood by brothers shed,
Crept curdling over pavements cold.

"I shouted, but he would not hear,
Made signs, but these he could not see,
And still without a doubt or fear
Broadcast he scattered Anarchy."

—LOWELL.

The rich were to weep and howl because of the miseries which would come on them in consequence of their hoarded wealth and unjust treatment of the poor:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire" (Jas. 5: 1–4).

From present indications it looks as though we would witness the literal fulfillment of this prediction before long. A terrible Anarchist agitation is convulsing the world to-day. Europe is the very home of smouldering revolution, and Russia is the cradle of Nihilism. Throughout Europe—in France, in Belgium, in Germany, in Spain, and even in England the hoarse rumblings of discontent have gained steadily in volume, repeatedly crashing forth into thunderous reports, whose affrighting sounds are echoed and reëchoed around the globe, in the last few years. The continent of Europe has grown a stranger to the comforting sense of social security. Society has been terrorized—night and day fraught with the feverish unrest of apprehensive alarm. The very ground upon which one walked might possibly be

undermined by the fiendish ingenuity of the Anarchist assassin. Meanwhile all the world wonders what the outcome of this Anarchistic spirit, which is sweeping over all civilized countries like a tidal wave, will be.

The antagonism of class, which now exists in aggravated form, is more portent and awe-inspiring than even the antagonism of nations. Everywhere throughout Europe there is developing and increasing a hatred of the poor for the rich, of the tenent for the landholder, of the taxed for those who live upon taxes. Men are asking in other lands, as well as in Ireland, what are the titles of the landholders to the ownership of the land, how they were acquired, and whether they should in justice be perpetuated. In Ireland they have gone so far as to combine to make land ownership unprofitable, and with the avowed purpose of transferring the property from the present owners to the farmers and peasants who cultivate the land. From point to point through Europe, from Ireland on the extreme west to Russia in the extreme east, this agitation is in progress. It dashes its waves of discontent against the thrones of royalty, and the rocks of capitalism — until it threatens to overwhelm them in ruin. It varies in its form and intensity according to the spirit in which it is met — but it is found in some form under every civilized

government. The landowner is confronted with discontented tenants, the capitalist with discontented workmen. The unused land is rapidly falling into the hands of capitalists, and all over the world selfish employers are adopting the antichristian principle that wages are to be measured by the necessities of the wage earner, and not by his merits. So, all over the world, the chasm between the masses grows deeper and wider. Upon one side fierce, desperate men, goaded by the sting of hunger, conscious of the advantage of numbers, and increasingly conscious of the power that combination can give, glance menacingly at and speak threateningly to the smaller class who rule because of wealth. The latter class — composed of members of royalty, millionaires, and government officials, who, conscious of the power of money, and secure in the protection of the throne in Europe and the Congress in America, have been insolently arrogant, now tremble with dread. "It is said that a notorious millionaire, when asked why he did not build a palatial mansion, such as Vanderbilt's, replied: 'I don't want a house that will be so easily found when the hungry fellows break loose.'"

Every year the chasm widens, and the speed with which the widening goes on is diminished or accelerated by the conduct of the smaller band of

capitalists and landowners. Where and when they use their power mercilessly, there is a corresponding spirit of hatred developed in the larger class who suffer, and the distance between them increases with frightful velocity. Where and when the capitalistic class, manifest the spirit of the golden rule, and show sympathy for the suffering, and try to alleviate it, the separation is slow but sure. Russia furnishes a typical illustration of the former condition. Under its autocratic form of government, where the officials are corrupt, and labor is degrading, the privileged classes have every facility for increasing its power and oppressing the poor. To such an unjust and inhuman degree has this power been exercised that vast tracts of fertile land have been withdrawn from cultivation and devoted for hunting grounds for the nobles, while the poor starve. A European writer of prophecy, says:

"In southeastern Russia in 1881 there were many villages absolutely without bread, while land which would have grown wheat in abundance lay around them unsown. All that winter the people there lived on mosses and mountain spinach, while the nobles hunted the animals which infested the uncultivated land. It is not surprising that the starving men become Nihilists, and think they may as well die in some heroic conflict with their

oppressors as die a lingering death by starvation. Thus, while emperors, kings, and statesmen are concentrating their attention on preparations for

"AN IMPENDING STRUGGLE

between armies, the elements of quite another kind of struggle are gathering, and when they become ripe, the explosion will appall the world. Prince Krapotkin, who probably knows more about the revolutionary societies of Europe than any other living man, calls public attention, in a recent article, to the fact that 'the last five centuries have each ended in a revolution.' He asks whether the French Revolution, which was the greatest of all, and which closed the eighteenth century, is likely to be the last. Prophecy answers 'No; the greatest of all is still to come, and it will close the nineteenth century.' Prince Krapotkin seems, from his side of the question, to have reached the same conclusion. He says, in answer to his own question: 'One can but wish that that Revolution were the last of the series; but when we take into consideration the state of minds in Europe, the immense agrarian question which has suddenly sprung up in all countries, the still greater social problem which imperiously demands a solution, the difficulties put in the way of that solution, the indifference of the privileged

classes, which does not fall far short of the French nobility in 1786, and finally, the great dispute arising between the individual and the State, we cannot but foresee the approach of a great commotion in Europe, with this difference, that it cannot be limited to one country only, but is likely to become international, although it is sure to assume different characters in different countries.'"

What do these immense hordes of Anarchists and Nihilists propose to do? They propose to right the wrong of this world by a greater wrong: —by dynamite, sword and torch to crush out the last vestige of government and bring about a social chaos. Their numbers are constantly increasing.

The *Churchman* (of New York) estimates the Socialists of Germany as "quite 3,000,000 souls." The *Christian Union* lately said of Russian Nihilists, "they avow their aim is to overturn civilized society." "They declare that society as constituted is so corrupt and so essentially oppressive of the poor that there is no way of reforming it, and the only remedy is destruction. Their correspondence with the revolutionary societies of London and Paris shows that the conspiracy is world wide." But let me quote again from the same journal:

"If the present government of Russia, which with all its defects, nevertheless represents social

order and the reign of law, is destroyed, and the frenzied masses of Russia fling themselves upon the rest of Europe in a proselyting crusade of Radicalism, as did those of France in the concluding years of the last century, what is to be expected? The devastation and ruin will be as much greater than it was then as are the implements of devastation now superior to those used by the first revolutionary propagandists, and the scope of the conspiracy is a hundredfold wider and higher. . . . It is in Russia that the beginning of the universal revolt is expected to take place, and the manipulators of the conspiracy expect that merely to be a fulcrum for the projection of a force which will encompass the world, destroying everything in its path."

Edward King, the American correspondent at Paris, says of Europe:

"It is troubled, annoyed, alarmed: every one fears the future, and, shuddering, turns his gaze away from it."

A prominent Russian, Necrassoff, uttered the following:

"Misery, in which 90,000,000 of people seemed condemned to live, is not near its end. What a terrible and frightful prospect! The misery of the people has now attained such proportions that a situation more desperate has never been seen."

The *Sabbath Recorder* says:

"Before Communism, an organized, unlawful, brutal force, with sword, gun and saber, society is threatened with total disruption. We warn our citizens, declaring there is danger."

The pulpit, too, is sounding out the same note of alarm. The Rev. H. P. DeForrest, at a Congregational Association, said:

"Conscience in men is relaxed, dying, dead. All we hold dear is in danger. The new foe, rising with masked face and red flag, utters threats which recall the old tales of France in '93."

Rev. H. M. Storrs, D. D., of New York, said in the pulpit, that

"Socialism is rapidly growing—is a great evil. Nihilism, Socialism and Communism, having their origin in a disbelief of divine authority, are coming down to disbelief in all authority. It threatens a fierce conflict. Its spirit is becoming widespread throughout the world."

What Mr. Rae says about Russian Nihilism will bear pondering by Americans:

"A party of violence and extreme principles can only thrive in the warmth of the countenance lent it by the less demonstrative disaffection of the more moderate members of society; and it always withers away when the latter classes are satisfied by timely concessions. Procrastination only swells

instead of mitigating the revolutionary spirit, for it but prolongs the political unrest from which that spirit is thrown off. The Nihilists of Russia are merely the extremer and more volatile minds who have been touched by the impact of the present upheaval. They are the spray and the foam which curls and roars on the ridge of the general political movement which has for years been rolling over Russia, and their whole real importance is borrowed from the volume and momentum of the wave that bears them up. Folly, it is said, is always weak and ridiculous till wisdom joins it; and the excesses of Nihilism, if they stood alone, could not be the source of any formidable danger. But they do not stand alone; they flame out of an atmosphere overcharged with social discontent and political disaffection."

It is not, then, the spray and the foam of these Nihilistic assemblies that should engage our thought so much as the wave that bears them on.

Anarchism and Nihilism may be very briefly analyzed, as they are mere negations. Proudhon says in his book, *La Révolution Sociale* (255), "No authority, no government. What society needs is Anarchy. The object to be attained is the abolution of authority, the clearing away of all government organism." The Nihilistic formula traced by Bakounine in the programme of that

truly revolutionary association, *l'Alliance Universelle*, which has spread the germs of violent Socialism, ready systematically to employ bombs, daggers, dynamite and petroleum, all over Europe, is as follows:

"Our association, the International Brotherhood, wishes for a universal, social, philosophic, economic and political revolution; in order that of the present social order of things — which is founded on the right of property, on making capital by oppression, on the principle of authority either religious or metaphysical, '*bourgeoisement*,' doctrinal, or even Jacobinly revolutionary — not one stone may be left upon another, in all Europe first, and afterwards in the entire world. To the cry of 'Peace for the workers,' 'Liberty for the oppressed,' we desire the destruction of everything, states and churches, with all their institutions and their laws, religious, political, judicial, financial, educational, economic, or social, to the end that all these millions of poor human beings, deceived, oppressed, and held in thraldom, delivered at last from their directors and benefactors, official and non-official, may breathe the pure air of liberty."

Do not question a Nihilist as to what the new social organization shall be. He will reply, "We wish for complete amorphism. It is a crime to

foresee a society of the future; for researches of this sort prevent utter destruction, and impede the advance of the revolution. Every Utopist is a tyrant, for he urges his plans of reform on all. The watchword of our party is exceedingly simple, 'Universal destruction; *nihil*, nothing.' As in the early ages of humanity, a new organization will spontaneously spring up, and will be just what is best suited to the wants of the delivered people."

If, as Milton says, "Childhood shows the man as the morning shows the day," would it not be well for us to be inquiring what sort of a child this Socialism is, which is here among us. It wasn't born here, to be sure. But *it is here*, as surely as any troublesome waif was ever laid on the marble steps of a palace.

With the feeling of which I have spoken, existing so widely, the utterances of the Anarchist wing of the Socialists become horribly significant.

Prof. R. T. Ely, in the *Christian Union* for April and May, 1884, gives an able exposition of Socialism. In it he sets forth the doctrines of "The International Workingmen's Association," which are violently socialistic. They demand "common property, socialistic production and distribution, the grossest materialism — for their god is their belly — free love, in all social arrangements perfect individualism; or, in other words, Anarchy. Neg-

atively expressed. Away with private property! Away with all authority! Away with the state! Away with the family! Away with religion!"

A scientific paper published in San Francisco called *Truth* says: "When the laboring men understand that the heaven which they are promised hereafter is but a mirage, they will knock at the door of the wealthy robber, with a musket in hand, and demand their share of the goods of this life now." Herr Most's filthy and blasphemous paper is filled with sentiments like this: "Religion, authority and state, are all carved out of the same piece of wood — to the devil with them all!" He calls for a "public and common up-bringing of children in order that the old family may completely abandon the field to free love." Listen to a resolution adopted by the "International Workingmen's Association" at its Pittsburgh meeting, "Agitation for the purpose of organization; organization for the purpose of rebellion. In these few words the ways are marked, which workers must take if they want to be rid of their chains. . . . There remains but one recourse — force!" Again says the *Truth:* (and never did that poor word suffer a greater abuse) "War to the palace, peace to the cottage, death to luxurious idleness. We have no moments to waste Arm! I say to the teeth! for revolution is upon you."

A Socialistic meeting in Chicago, shortly after the explosions in London Tower, declared: "This explosion has demonstrated that Socialists can safely go into large congregations in broad daylight and explode their bombs. A little hog's grease and a little nitric acid make a terrible explosion. Ten cents' worth would blow a building to atoms. Dynamite can be made out of the dead bodies of capitalists as well as out of hogs. All Chicago can be set ablaze in a minute by electricity. Private property must be abolished, if we have to use all the dynamite there is and blow ninety-nine hundredths of the people off the face of the earth."

The railroad riots of 1877 cost many lives and over $100,000,000 worth of property. Ten States called on the President to quell them. The Socialists declare that they are getting ready for other and greater riots of the same kind. Their publications are full of such phrases as these: "Get ready for another 1877." "Buy a musket for the repetition of 1877." "Organize companies and drill to be ready for another 1877."

The spirit of the French Revolution has penetrated into the uttermost parts of the earth. The armies of France that overran all Europe sowed the seeds of Anarchy which have germinated and brought forth a crop of revolutionists. Ignoring a fact does not alter it. Already Anarchy has

raised her banners of red in this fair land of the free.

The following extract from the speech of Herr Most at a meeting held in New York City, in honor of the dead Anarchists, speaks for itself:

"It is not for the party of war to weep or cry. We are here to plant anew the red flag, the banner of the proletariat, the banner of the social revolution. We stand here to proclaim again the war between rich and poor. . . . The boasted freedom of this country is a lie, and this entire republic is a colossal swindle. We do not fear the gallows. Long live Anarchy! We believe in neither God nor devil, and we will yet plant the red banner on all the churches, so that reason will prevail. Nothing can overcome the social revolution. It is mightier than all opposition. We will get along better when there are not so many robber beasts."

Venerable and hoary institutions are now being shaken by faction and rebellion. Stormy and violent debates sound the note of angry strife from the senate chamber, parliament hall, political platform and theological pulpit. Alienation of the masses marks a period of social disintegration. That there are symptoms of a social earthquake at hand the following extracts will abundantly verify. We submit the

VIEWS OF PROMINENT MEN:

What are the opinions of leading diplomats in Europe? The late Count Von Moltke said:

"The days of war of cabinets are passed. The elements that now threaten peace are found among the people. The cupidity of the classes, less favored by fortune at home, and their occasional attempts to obtain a rapid improvement in their condition by forcible measures, these are the dangerous elements which are producing discontent everywhere, and may at any moment precipitate war, even against the will of the governments."

Jules Simon says:

"I regard the emperor's rescripts as marking an eventful epoch in the progress of the Socialistic movement. Already I can hear the mutterings of what must be the inevitable struggle of the future; the bitter struggle between the many and the few; between the toiling millions, who have thus far suffered silently, and those who have made them suffer; between capital and labor; between luxury and starvation; between misery and wealth. No human being can avert that struggle, but human power can do much to hasten its approach."

Mr. John Lamoine said:

"To-day people think only of one thing, and that is, the best and surest method of butchering each other."

Lord Salisbury, premier of England, has said:

"We are standing in one of the most awful crises through which the intellect of Christendom has passed."

Herbert Spencer, the great English scientist, said, in a letter to James A. Skilton, written July 15, 1894:

"In the United States, as here and elsewhere, the movement towards dissolution of existing social forms, and a reorganization on a Socialistic basis, I believe to be irresistible. We have bad times before us and you have still more dreadful times before you — civil war, immense bloodshed, and eventually military despotism of the severest type."

Lord Shaftesbury said:

"From all I have seen and heard, I feel assured that there will arise in this country, and speedily too, a revival of that great feud between the *house of want* and the *house of plenty*."

John Ruskin, LL. D., of Great Britain, upon this thrilling subject, says:

"The first reason for all wars, and for the necessity of national defences, is that the majority of persons, high and low, in all European nations, are thieves, and in their hearts greedy of their neighbors' goods, land and fame. And the guilty thieves of Europe, the real sources of all deadly

war in it, are the capitalists — that is to say, people who live by percentage, or the labor of others, instead of by fair wages of their own. The real war in Europe, . . . is between these and the working men, such as these have made them. They have made the working man poor, ignorant and sinful, that they might, without his knowledge, gather for themselves the produce of his toil. At last a dim insight into the fact of this dawns upon him; and such as they have made him, he meets them, and will meet."

The Bishop of Manchester, Eng., in an encyclical said:

"Excessive inequality in the distribution of this world's goods; vast accumulation and desperate poverty side by side; these suggest many anxious considerations to any thoughtful person who is penetrated with the mind of Christ. No more important problems can well occupy the attention, whether of clergy or laity, than such as are connected with what is popularly called Socialism."

Prof. Ely, of Johns Hopkins University, says, that dynamite explosions are a local manifestation of an international devil, and adds:

"I must say frankly, that I believe we are just beginning to enter on a terrible era in the world's history, an era of internal and domestic warfare

such as has never been seen, and the end of which only the Almighty can foretell."

A writer in the *New York Times*, Christmas, 1894, said, speaking of modern civilization:

"Beneath the surface of society, wherever the pressure becomes so great as to open an occasional rift, you will catch ominous glimpses of toiling and groaning thousands, seething in sullen discontent and yearning after a new heaven and a new earth, to be realized in the wild frenzy of Anarchy by the overthrow of all existing institutions and the letting loose of all the fiercest passions of the human animal."

An article in the *Social Economist* (New York, November, 1892,) headed, "The Initial Anarchist," commences with these startling words:

"Law and Anarchy. These are the two opposing principles whose conflict society is watching with intense interest at the present time, and especially in our own republic. Thirty years ago a man with $100,000 attracted attention. There are now in the metropolis several hundred millionaires. In the whole country there are, according to statisticians, 100 men who control an aggregate of $3,000,000,000, and 25,000 hold half the wealth of the Union. This vast accumulation of wealth has, during the last twenty years, been hedged in and sustained by an intricate mass of legislation.

Crœsuses have multiplied, and great fortunes increased with a rapidity enequaled in any other country. Great fortunes, and their inevitable attendant, great poverty, have produced a separation of class interests, and social confusion, of which anarchy is the apparently natural corollary."

The writer then goes on to show, with a good degree of force in his reasoning, that the initial anarchist, the one who begins the trouble, is not the man who first resorts to violence, but those who by a long antecedent course of wrong bring upon him a pressure which human nature is not able to endure. These rich classes over-ride the provisions of law and considerations for the good of society, and resort to the subversion of the duties and functions of judicial and legislative bodies, by bribery, corruption and intimidation, to secure laws by which they, as one class, may be favored, and the accumulation of wealth made easy for them.

"This is a violation of law in its essence, and so is the initial of anarchy, which means simply acting without regard to law. This brings a pressure upon the poor, resistance to which shows itself in violence.

"The initial anarchists are not therefore the so-called lower classes, but the upper. The rich are

themselves planting dynamite bombs along their own pathway."

Hear Hugh O. Pentecost, who, having rejected God and his Word, reasons simply from the story of the past:

"All the conditions that preceded the wreck of the towering nations of the past prevail in the United States to-day. All the signs of the times indicate that before the sun rises on the first day of January, 1901, this nation will writhe and groan and scream in an agony of revolution; and that before five years have passed the streets of our great cities will be slippery with blood — a hundred drops of blood for each gem that flashes on the necks of the pampered women of the rich; ten drops of blood for each tear that has washed the face of poverty."

Speaking of the inability of labor organizations to accomplish the reforms they purposed, he says:

"The men are losing faith in strikes. When they have entirely lost faith in them, mobs will attempt to accomplish what unions have failed to do. Then the monopolists' soldiers and police will shoot down the laboring people, and they will be cheered on in their bloody work by monopolists' editors and clergymen.

"This dark and perilous time is just before us. We are on the brink of a financial panic. It may

break upon us at any day. Only a few days ago money was loaned on Wall Street at the rate of nearly two hundred per cent. per year. Soon after the panic comes laborers will begin to feel the pangs of hunger and the bite of cold. A hungry stomach and shivering limbs know no respect for poverty, no reverence for law. And when hungry men begin to seize food and clothing wherever they can find them, the monopolists will have them shot, and if there is any physical courage left in the breasts of the long-suffering people a horrible dance of death will ensue, by the light of burning houses and to the discordant music of cries and groans and musketry and dynamite bombs." (Said in 1892.)

Below we give a portion of a speech delivered by Gov. Waite, at Chicago, Aug. 2, 1893:

"If we have become, under the rule of the two old parties, only a province of the European monarchies, then we need another revolution; another appeal to arms and to the God of hosts. Who is Grover Cleveland and who is Benjamin Harrison, and who are their supporters in Wall Street and Chicago that they dare to assume to drive into poverty and exile half a million American freemen? There is no use of crying peace when there is no peace. The most dangerous tyranny is that enforced under the forms of law. Our weapons are

argument and the ballot—a free ballot and a fair count. If the money power shall attempt to sustain its usurpation of our rights by a strong hand as in other lands, we will meet that issue, if it is forced upon us. For it is better, infinitely better, rather than that our liberties should be destroyed by the tyranny which is oppressing humanity all over the world that we should wade through seas of blood—yea, blood to the horses' bridles."

JUST WHAT'S THE MATTER.

Money in the banks accumulating.
Money in the channels of trade diminishing.
Business failures increasing.
The value of money and securities rising.
The value of property and labor falling.
Tramps multiplying.
Pauper accounts piling up.
The wolf prowling around the hovel of the poor.
Enterprise paralyzed.
Business struggling for life.
Labor forced to idleness.
Crime on the increase.
Want and misery stalking abroad at noonday.
Shylock's millions piling up.
The widow's mite melting away.
Mutterings of discontent among the people.
The sounds of revelry in the halls of Babylon.

Justice whetting its sword.
Vengeance in the air.
Revolution in the land.
Hark!

Prof. Buchanan, of San Francisco, delivered a lecture there last January, when he said we (in the United States) were "on the eve of a civil war." Below are brief extracts from the same:

"These matters fall on 'ears that hear not, and eyes that will not see,'" continued the speaker, "but they are nevertheless fearfully true. Ruskin, Carlyle, and Disraeli, the great English statesman, prophesied the coming increase of poverty. Mr. Bellamy, the editor of the *New Nation* at Boston, speaks thus: 'These are times of storms and stress, when men's hearts fail them for fear.' Mayor Harrison, before he was assassinated, predicted riots all over the country. The riots, almost bordering on civil war, which have taken place, waged with relentless fury at Pittsburg, Homestead, Buffalo and Hocking Valley, ought to make men pause and think. Judge Brewer of the Supreme Court predicts a coming struggle against capital as bloody as the war against slavery.

"B. P. Usher said, a year ago: 'Unless there is soon a radical change this republic will cease to exist, and a democracy with all its evils will be the result.'

"President Lincoln, before the close of the war, said: 'A time is coming which alarms and unnerves me — when all the wealth will be in the hands of a few. I have more anxiety for my country now than during the war.'

"Governor Waite of Colorado says we need another revolutionary war. 'The robber band must be swept from the land,' said Vanderwood, chief officer of the Industrial Union. 'And what is going on? Men are gambling and feasting, building $100,000 yachts and million-dollar houses. They are doing what Belshazzar was doing when he saw the writing on the wall; what the British officers were doing on the eve of Waterloo, feasting and dancing. The footpad is all over the country, not nearly so bad in San Francisco as he is in other cities. Mobs of men are crying for work. Bayonets are being used, and public buildings are threatened to be torn down to furnish the necessaries of life for the hungry hordes of men. There is a limit to the human endurance. Let women quit fashion plates and Browning's poems and consider the country in this deplorable condition."

Gen. Weaver says:

"We do not claim to see clearly all the concomitant phenomena destined to follow the social earthquake just at hand. Such prevision is not

accorded to man. But of this much we are certain, in their flight from their taskmasters the people have about reached the Red Sea. We cannot retreat. Either the floods will be parted for us and close, as of old, upon our pursuers, or a life and death struggle will ensue between oppressors and oppressed—between those who would destroy and enslave, and those who are seeking to enter into the inheritance prepared for them by a beneficent Father."

Rev. Hugh Price Hughes says:

"The terrible struggles between capital and labor, with the appalling prospects of world embracing organizations on both sides, are the darker aspects of an irresistible tendency."

DR. TALMAGE IN "A BATTLE FOR BREAD."

"Great throngs gather at some points of disturbance in almost all our cities. Railroad trains hurled over the rocks. Workmen beaten to death in sight of their wives and children. Factories assailed by mobs. The faithful police of our cities exhausted by violence, night and day. In some cases the military called out. The whole country asking the question, 'What next?' A part of Belgium one great riot. Germany and Austria keeping their workingmen quiet only by standing armies so vast they are eating the life out of these

nations. . . . The labor quarrel is hemispheric, aye, a world-wide quarrel, and the whole tendency is toward Anarchy.

"Anarchy is abolition of the rights of property. It makes your store and your house and your family mine, and mine yours. It is wholesale robbery. It is every man's hand against every other man. It is arson and murder and rapine and lust and death triumphant. It means no law, no church, do defense, no rights, no happiness, no God. It means hell let loose on earth, and society a combination of devils incarnate."

Says Rabbi Adler:

"Never in this world's history has there been greater need to preach the duties of wealth and the rights of poverty. *In no previous age has the chasm been so deep which divides the rich and the poor.* (Italics mine. H. W. B.) . . . And it is only by seeking to bridge the gulf between the Haves and Have-Nots, that there is any hope of staving off that social revolution which every year seems more and more imminent."

Says George E. McNeill, editor of the *Labor Movement:*

"The laborer and the capitalist are living in war relations; and the sooner this fact is acknowledged, the better for the adjustment of differences. The mob can be put down for a while; but the spirit

of hate that now centers upon the great monopolies will soon extend to the government that acts as their protector. The existence of 1,000,000 tramps is a standing threat against the stability of our institutions. They are the unorganized militia of incipient rebellion; and the attempt to suppress them by violent measures will fail in the nineteenth century as well as it did in the eighteenth."

Cardinal Manning said, just before his death:

"The condition of wage-earning people of every European country is a grave danger to every European State. The hours of labor, the employment of women and children and the scantiness of wages, the uncertainties of employment, the fierce competition fostered by modern political economy and the destruction of domestic life resulting from all these and other kindred causes, have rendered it impossible for men to live a human life. How can a man who works fifteen or sixteen hours a day live the life of a father to his children? How can a woman who is absent from home all day long do the duties of a mother? Domestic life is impossible; but on the domestic life of the people the whole political order of human society reposes. If the foundation be ruined, what will become of the superstructure?"

He continues:

"Our merchants become princes and are called

millionaires. . . . But this immense development of commercial wealth has been purchased at the cost of equally immense evils, both physical and moral, which is the office of the large and true political economy to heal or to prevent. The over exertion of any subordinate faculty never fails to generate morbid and dangerous states in the general health of the body. . . . There is no doubt that the enormous wealth of England and the United States is a grave peril, both in the public and private life of men." Previous to this, the gentleman declares, that "beyond all doubt neither Tyre nor Sidon, Ninevah nor Babylon, ever held so terrible a stewardship as England in this nineteenth century."

The *Christian at Work* of August 4th, prints a speech by A. W. Lozier, M. D., before the Patria Club, of New York, March 11th, 1892, in which are shown some of the terrible perils which menace our country. In fact, the topic of the address is "The Impending Peril of Our Republic." Of the money power, Dr. Lozier says:

"Power is also fast passing into the hands of the few. We have instead of one king, kings many. Wealth is unrestricted. Railway kings, princely monopolies and trusts form colossal combinations, purchase legislatures and courts, subsidize the press, and rise to untold wealth by unscrupulous robbery of valuable public franchises. . . . I do not

care to take the role of an alarmist or pessimist, but can there be much doubt that this mad strife for wealth, this boundless greed for gain and disregard of constitutional checks, will soon eventuate in revolution? Let it be once understood that this has become a government of fraud and usurpation, the overthrow of majority control by the suppression or perversion of the popular suffrage, and the hour of revolution is at hand. . . . Woe to that people which fails to discern the signs of the times."

"WATCHED DAY AND NIGHT—THE TROUBLE OF BEING A MILLIONAIRE."

"Since the outbreak of cranks in New York the rich men of that city have had their houses guarded by from one to three private watchmen. Jay Gould has three. Col. Elliott F. Shepherd has a six-foot Irishman to watch his house. But the colonel should remember 'except the Lord keep the city the watchmen walketh but in vain.' But so it is down the long list of New York's millionaires, each has one watchman or more to keep away cranks and other dangers. The private detective business has been very good this winter since Russell Sage was blown up."—*New York Daily*, 1892.

During the Homestead riots T. V. Powderly, in

an interview, severely criticised Gov. Pattison for sending troops to Homestead. "This fight," continued Powderly, "is *but the rumbling of the coming revolution.*"

Says the editor of the *Flaming Sword:*

"The cyclone is coming, the house of Gog and Magog will crumble with the fury of the storm, and the elements will melt with fervent heat. There is no doubt about it, but if the farms are as heavily mortgaged as it is claimed (and we think they are), it is barely possible that there may not be as much dependence to be placed there as one might imagine."

The following from the *Plowshare and Pruning Hook* exhibits our country in a perilous situation:

"Capital, with the so-called government, to be sustained by the military arm of power, unite to meet the emergency of conflict arising with the steady progress of boycotting labor organizations. Surely Gog and Magog hasten to the conflict of organized determination. The doom will crack before the unsuspecting perceive the danger. Can nothing arouse the slumberer to the insecurity of his claim of freedom? Our boasted liberty is but an evanescent dream. The crash will come and they who sleep will awake to Anarchy."

Some of the many Socialist and Anarchist papers, published in the United States, "only breathe

a mild protest against the oppression of wealthy corporations and monopolies, suggest remedies, and point out to them what is the sure result—revolution and bloodshed,"—the other papers "continually advise the most violent means for the destruction of the present social and industrial situation. Said the *Der Anarchist* (New York), when commenting on the Homestead trouble, and the necessity of the destruction of capitalists:

"It is our duty to teach the propaganda of action, and everywhere to support those who are willing to take things in hand. Everywhere the doctrines of procuring and teaching the use of arms is spreading. It is our duty everywhere to fan into a flame the hatred of modern society, and in this manner, through our support of anyone who wishes to help in bringing about the social revolution that will break out before we think. Ha! We will then pay back what has been done to us and humanity. Rouse yourselves, comrades! Come out of your sleep! In the many there is strength! For every man shot in the front ranks, one will step into his place. We vegitate at present. Despite the care of wife and children, as revolutionists we must do what is necessary to tear out the heart of the present society. As long as we can stand to fight let us keep aloof from any impediment to the discharge of our duty. We must

now proceed to action. Hurrah for the propaganda of action! Hurrah for dynamite! Hurrah for Anarchy!"

One writer has well said:

"Everywhere in Europe there is just now a state of things which has been not inaptly described as 'a vast rebellion of the unprosperous classes' against the whole social, political and ecclesiastical system which has nursed them, and which lies at the basis of the civilized world. It includes *a mortal hatred against all visible authority*. This description is graphic and true to the actual state of the case, to the present Anarchic and disorganizing mood of the European masses or lower orders, especially of the workingmen in the great European industrial centers, who are painfully aware that light and liberty have at last dawned upon the world, and that it is high time that they were in the full fruition of both."

At the opening of the Tower Bridge, London, June, 1894, some Anarchist harangued a crowd, as described in the following article from a London daily:

"Cantwell mounted a parapet and spoke of the 'vermin Royal family, and the brutal politicians.' Workmen, by the sweat of their brow (so Cantwell said), had built the bridge, and now 'Royal vermin' were to open it. Cantwell then showed a placard, which read as follow:

"'Tower Bridge.—Fellow Workers—You have expended life, energy and skill in building this bridge. Now come the Royal vermin and rascally politicians with pomp and splendor to claim all the credit. You are condemned to the workhouse and a pauper's grave to glorify these lazy swine who live upon our labor.'

"I heard men saying, 'Leave tears and praying,
The sharp knife heedeth not the sheep;
Are we not stronger than the rich, and the wronger
When day breaks over dreams and sleep.'"
"Anarchist Individual Initiative Group."

"In Cantwell's possession (continued Mr. Muir) was a knife, which could only be used as a dagger. A quantity of treasonable literature had been found at his lodgings, also a press and type. It was evident that the literature, including the bill which had been produced, was printed at Cantwell's residence. Pamphlets headed 'Why Vaillant Threw the Bomb' were distributed on Tower Hill on June 29."

"The Socialist Peril" is thus described by the Paris correspondent of the London *Standard* of February 5, 1895:

"Recent documents show that in France the army and the staff of the railways is honeycombed with Anarchism. When the next outbreak occurs, what will happen? The government of the day

seem to neither know nor care. But there are others who have much to lose, and they view the present with dissatisfaction, and the future with dismay. One of the leading men in France told the present writer but a few days since, 'How is it people in England do not realize our condition? We are on the eve of a terrible Socialistic outbreak, and we do not know that the troops and railway servants will not join the insurgents.' This anticipation is, perhaps, premature, but a fresh *Convulsion de Paris* may be nearer at hand than it was in December, 1847, or in June, 1870."

We believe the gravity of this subject is very dimly seen by the people of this country, but is much more fully comprehended by the people of Europe. A writer in that country, in the midst of Nihilism, writing for a Russian paper, says:

"The political horizon of Europe is very gloomy. A kind of panic is spreading everywhere. Diplomatic notes and quarrels, war expeditions, parliamentary questions, and speeches, and obdurate party struggles are as nothing compared with the social danger that has undermined all Europe. The time of the semi-religious Socialism of St. Simon and that of the romantic Socialism of Fourrier are over long ago, and the time of the scientific Socialism of Karl Mark is also passing away.

"Toward the end of the eighteenth century the

careless marquises and marchionesses, the merry prelates and the brilliant philologists gave Europe a charming appearance; but suddenly there was formed a bad crack, from which rushed to the surface the horrible specter of *sans-cullotism*. And now there is in Europe a bad crack, from which is creeping out the dreadful form of Anarchism. Fenianism in England, Communism in France, social-democratism in Germany, and Nihilism in Russia—these are the various names of the monster. So far only the head of this malicious Medusa has come into view, and our diplomatists, generals and financiers turn pale and dumb. In Europe there appear everywhere symptoms of a coming catastrophe. Many intelligent Europeans are looking not for the ways of advancement, but for the means of salvation. They seek not a reformer, but a saviour who can lead them safely between the Scylla and Charybdis of the coming European revolution. Russia, too, cannot be saved by any political reforms; she needs a thorough re-organization of the general government."—*The Golos.*

Discontent breeds revolutions. The prospects are that the "weeping and howling" of the "rich men" will be brought about by Anarchists and Revolutionists.

SOME men think more of cash than they do of character, and more of mammon than they do of manhood.

COMPETITIVE greed is anarchial seed.

POLITICAL bribery is a sign of national decay.

CAPITALISTIC spoilers rob the honest toilers.

WHEN greed is made lawful, need cries for justice.

MONOPOLY sounds the death dirge of national prosperity.

CHAPTER IX

SIGNS OF REDEMPTION: OR, A PROPHETIC WARNING TO THE SAINTS.

"*Can ye not discern the signs of the times?*"—Matt. 16: 1 3.

"*There shall be a time of trouble, such as never was since there was a nation.*"—Dan. 12 : 1.

"*And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged.*"—Rev. 11 : 18.

"*Upon the earth distress of nations, with perplexity.*" —Luke 21 : 25.

"*We have also a more sure word of prophecy; whereunto ye do well that ye take heed.*"—2 Pet. 1 : 19.

"*Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments.*"—Rev. 16 : 15.

CHAPTER IX

PROPHETIC signals are God's light-houses on the coast of time. They are the gleaming headlight on the engine of Christianity. They are the guide-posts on the roadway to the kingdom of God. They are God's alarm-clock striking the hour of judgment. They are the spring-time buds of prophecy—giving token that the summer of redemption is nigh. They are the thrilling notes of the jubilee trumpet proclaiming redemption at hand. They are the advance couriers of restitution announcing the transfer of this world's sovereignty. The scepters of this world are soon to change hands. Diabolus, gory and grim, will step down and out, and the Nazarene will mount the throne, and wave a scepter of righteousness over a ransomed nation. One of the prominent signs of the times is the money question. It is given as one of the specific evidences of the Lord's nearing advent.

Among the verbal prophecies it stands out the most conspicuous. When men "*heap* their *treasure together*," when the defrauded laborer raises a *cry* against the injustice of his employer, when the world is full of *idle* men, when the rich *live* in idle *wantonness* despite the cry for help, then the saint is promised that "*the coming of the Lord draweth nigh*." Then a word of caution is thrown in. The saint is admonished to "*be patient*." This advice would not be given unless the tendency was to an excess of passion. It is certain that exhausted patience becomes unbridled rage, that Anarchy is the recoil of despotism. Freedom will not wear chains without a struggle. Patriotism will nerve the arm of justice. The woes of the weak are the birth pangs of revolution. Social crimes are the harbinger of social retribution. Revolution is the pay car of retribution, and runs on the rails of justice.

Our age fits the prophetic mold. The social conditions of to-day answer to the inspired prediction. Ours is an age of concentrated wealth, of industrial warfare for wages, of enforced idleness, of over-glutted markets, of wanton luxury, of harsh relations between laborer and capital. The apostle James says: "Go to now, ye rich men, *weep* and *howl* for your miseries that shall come upon you" (chap. 5: 1). The rich men who are here

warned of their future calamities are those who have "heaped treasure together in the last days." By an inequitable distribution of wealth they have become enormously wealthy. The laborer will declare that his share has "been kept back by fraud." While the laborers are uttering their "*cry*," a bitter complaint for not receiving a just share of this hoarded wealth, the servants of Christ will be saying: "Be patient, therefore, brethren, unto the coming of the Lord: . . . for the coming of the Lord draweth nigh" (vs. 7, 8).

It would seem that the prophecy of Zephaniah related to this same subject. He says: "The *great* day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord; the *mighty* man shall cry there *bitterly*" (chap. 1: 14). Here the mighty (rich) cry bitterly; in James the "rich weep" (cry) and "howl." There is a striking likeness in the descriptions of the class and their experience. That the two are fulfilled at the same epoch of time would appear from the fact that the prophet locates the event where "*the presence of the Lord God*" (ver. 7) will be experienced; and the apostle places it where "the coming of the Lord" will take place. The prophet also represents it as a conflict between the rich and poor. He says: "In the same *day also*, will I punish all those who *leap* on the threshold, which fill their

master's houses with violence and deceit" (ver. 9). In this prophecy, as in that of James, the two classes appear, and the laborer and capitalist are seen as antagonists. And in both places the war of contention is about "*gold and silver.*"

The "day" is thus described by the prophet: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as the dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (Zeph. 1: 15–18).

Here is a description of the wasting and destruction of property, and it is shown that the owners of this wealth had, prior to this calamity, been protected by defence hitherto given to the rich as a class; for it is affirmed that "neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath."

Isaiah, in describing the same scenes, says: "Enter into the rock, and *hide* thee in the dust, for the fear of the Lord, and for the glory of his

majesty,"—his presence (chap. 2: 10). The Lord's presence is preceded, in this prophecy, by just what James gives as preceding the coming of the Lord—a great increase of gold and silver. He says: "Their land also is full of silver and gold, neither is there any end of their treasures" (chap. 2: 8).

In order that the reader may see and realize that we have made no overstretched deductions from the prophecies we will put them in such a shape as to make a vivid impression upon the mind.

"*Ye have heaped together treasures in the last days.*"—*Apostle James.*

T. E. Brown, D. D., of Providence, R. I., says:

"The world was never richer than it is to-day. In the past fifty-four years, Great Britain has almost trebled her wealth; France has nearly quadrupled hers, while our own country, since 1850, has multiplied in riches sixfold. Each working day of a year America is $4,000,000 richer at night than in the morning. About $11,000,000 are added every day to the wealth of America and Europe. In America and Europe, the excess of births over the deaths is 11,000 each day. So that for every one really added to the population, $1000 is added to the means of providing for his reception. But the newcomer does not always

get this provision; nor do his parents or friends get it on his behalf. Multitudes of newcomers are swaddled in rags and nurtured on the milk of poverty. There is wealth enough accumulated and daily produced, yet men *shiver with cold and perish from hunger*, and the old thrall that held the wageworker in subjection has been broken."

HEAPS OF GOLD.

The following is an interesting item from the Calcutta *Daily Statesman*, Jan. 7, 1894:

"A common phrase, says the *Mexican Financier*, employed in London at present to express concisely the condition of the gold money supply, is that gold has been 'cornered.' The great military powers of Europe, *viz.*, France, Germany, Austro-Hungary and Russia, have practically placed $1,250,000,000 in gold money in their military chests, and this enormous sum is withdrawn from circulation, quite as effectually as if it had never been taken from the mines. And, as the amount of gold money in existence is placed at $4,000,000,000, it is clear that this military 'corner in gold' had an effect in appreciating the price of the precious metal as measured in wheat, in manufactured products, or in silver. The great powers of Europe have been forced to accumulate gold so as to make themselves independent of the

big bankers, otherwise the bankers could frame the internal policy of all Europe; they could encourage or forbid war, and that effectually. It is believed by London bankers that the world is going to try to conduct its financial and currency affairs on a gold basis, but that the experiment will be disastrous and silver will again be restored to its ancient place as a money-metal. It is a curious reflection that, simultaneously with the expansion of the world's commerce and the demonetization of silver in Europe, the great nations have been forced to withdraw a huge quantity of gold into their war chests. Does not all this account for the universal distress and for the collapse of credit and enterprise the world over? We believe that the discrediting of silver will bring the strongest nations to bankruptcy, and that the present crisis is a summer shower compared with the tempest that is approaching."

The prophet James declared that the rich were to "*heap treasures together in the last days*," and we now witness the fulfillment of the prediction.

First. There is an unprecedented accumulation of wealth in banks, vaults and mints. We have given some figures on the same. No other age of the world has witnessed such vast sums of treasure "*heaped together*."

Second. There is a concentration of wealth in

the hands of trusts, combines, monopolies and corporations such as the world has never seen. This special feature of "heaped treasure" is characteristic of the age. The gigantic enterprises of to-day demand vast outlays of capital, hence men unite their fortunes—or, in the words of the prophet—"heap treasure together."

Third. There is *a national heaping of treasure together* for war purposes that helps fill up the prophetic picture and make it complete.

Europe to-day is armed to the teeth, and all nations are devoting their main energies to the perfection of their fighting men. The problem of scientific destruction keeps their keenest intellectual forces under constant tension to invent new engines of death. There is more muscle and brain power wasted in preparation for the next great war than is devoted to any other *single* pursuit. The political horizon continues to grow darker, and the muttering thunder of the coming storm can already be heard. The weakest nations cannot stand the strain much longer.

"The hire of the laborer . . . which is of you kept back by fraud, crieth."—*James.*

"The war (between capital and labor) arises in the division of the product of industry. The capitalist employer on the one side, and the laborer on the other, are fighting over the wealth produced

by their joint exertions."—*Rev. Washington Gladden.*

"Is it to be wondered at that enraged workmen tear down and burn up properties which they understand were accumulated by unjust means and plundered in part from their own dues?"—*Rev. Howard Crosby*, in the *North American Review.*

In the *New York Herald* of December, 1887, is an editorial speaking of the reports, made to the government of the United States by two commissioners appointed by the president upon the affairs of the Pacific R. R.:

"The report shows that the managers of these roads have feathered their own nests, without respect to the laws by which Congress attempted to bind them, and they have contrived to make their roads comparatively valueless, while they themselves have grasped enormous fortunes. It says the six aided roads were built for $96,000,000, but those that controlled them covered them with stocks and bonds, to the vast amount of $268,000,000, on which they have by law, forced the public to pay interests and dividends, by high charges."

Says the editor:

"There seems no reason to doubt that if these roads had been managed as a prudent and honest debtor would manage his affairs—with a view to

pay his honest debts (while millionaires would not be flaunting their wealth before the world)—the government debt would have been totally extinguished before now."

"LAND AND LABOR.

"Mr. J. E. Woolacot, of the English Land Restoration League, spoke at the first of a series of weekly meetings held by the Sydenham Radical Association. Mr. T. Eldridge Healy presided. Mr. Woolacot, who spoke on 'Land and Labor,' said that the present monopoly in the ownership of land was the cause not only of depression in trade but also of the congestion of labor in large towns, laborers being denied an opportunity of using the soil. He understood that the rates in that neighborhood were very high, and hence they would understand the importance of this land question. It was necessary not merely to equalize rates but to shift the whole burden of their incidence from the shoulders of industry on to those of owners of ground values. This question of the ownership of land entered into all their industrial affairs. The Duke of Hamilton drew £120,000 ($600,000) in the shape of mineral royalties from Lanarkshire alone, and yet they had the Scotch miners striking against a reduction of 25 per cent. of their wages, which were now about 20s. a week.

The Duke of Bedford had not only enormous revenues from land in Cornwall, but he had drawn a sum amounting to £280,000 ($1,400,000) from the royalties of one mine alone, and yet his representative admitted that the wages of the miners were only 20s. a week. The speaker went on to say that the only solution of the land difficulty was the taxation of ground values, ultimately up to 20s. in the pound. In order to do this the constituencies must no longer return the great landlords to Parliament, no matter to what party they might belong, but only those must be sent to the House of Commons who were pledged to obtain the land for the people."—*London Chronicle, July, 1894.*

"As for the myriads who have to swarm in tenement houses, the odds are fearfully against them. What is life *on ninety cents* a day in some of these pent-up houses of *squalor* and *poverty?*"—*Dr. Lyman Abbott.*

"It is only too manifest that the immense increase of wealth which has marked the present century has been attended with surprisingly little amelioration in the general lot of the people, and it is in no way remarkable that this fact should tend to dishearten the laboring classes and fill reflective minds with serious concern."—*Mr. Rae.*

"They observe that the wealth of this world is

rapidly growing, and that the share of it which falls to those who work for wages is increasing much less rapidly."—*G. W. Gladden, D. D.*

"As it was in the days of Lot."—*Jesus.*

"The sin of . . . Sodom: Fullness of bread, and adundance of idleness, neither did she strengthen the hand of the poor and the needy." —*Ezekiel.*

"POVERTY'S APPALLING ARMY.

"It is stated that there are now in this city 100,000 men out of employment—not mendicants and tramps, but men eager to work for a livelihood. It is also predicted that 50,000 will be added to this appalling army of the idle before the holidays. The mind shrinks from admitting pictures of the human suffering which these frightful figures force upon it. Of course there will be efforts to provide work for a proportion of the unemployed, and the rich, who as a rule are generous in their response to the cry of want, will pour out money in charity.

"But charity is no cure for poverty. The world's experience has demonstrated that. What is the cure? Who knows?

"That in a new and rich country like this there should be one willing man asking for work and not able to get it is an indictment of our industrial conditions. But what shall we say of those con-

ditions when every city in the United States has always with it its contingent of men existing in enforced idleness on the edge of starvation? And many of these men stand for hungry women and children as well.

"There is something wrong at the bottom of things when our civilization yields such pitiable results. In our politics we wrangle and grow excited over the tariff and the currency, which possess importance certainly, but they are mere wavelets on the surface.

"No man with a heart can think of the poverty-cursed crowd that suffers wherever a city grows without suffering in sympathy and confessing that the social machinery needs mending. It works excellently for the well-to-do, but it tortures the unlucky and the less capable, who are punished for their want of capacity as if it were a heinous crime.

"While we have poverty there will always be justification for the appearance of the social reformers—the man so constituted by nature that the misery of others hurts as if it were his own. And our fashion is to stone the reformer and call him evil names, and cry out for his crucifixion. Yet it is to the social reformer that we must look for the remedy, if poverty is to be cured or even greatly alleviated. If we trust optimistically to

evolution as the ultimate solvent of the problem, it is yet the social reformer on whom we must rely to give to evolution its upward direction.

"Why should there be 100,000 men idle, or any men at all idle, in the great and rich city of New York?"—*New York Journal, Nov. 7, 1895.*

"HORRIBLE.

"The dispatches from western Nebraska of people starving and freezing are more horrible than the famine year in Ireland. Hundreds are dead and others are crawling about insane from starvation. And in the cities of the land the idlers are holding balls and banquets, rioting in luxury and having a gay time from the profits robbed from these and other working people. Great system of government! Poor people should vote and yell for the old parties that protect and guard their liberties! Do you think that such wrongs inflicted on a people will not pay the penalty? Yes, in sackcloth and ashes. We wrote some time ago that these things would occur and even greater and more wide-spread distress is in store for the American working people because they refuse to reason on their political ideas."—*The Coming Nation, Feb., 1895.*

"Ye have lived in pleasure on the earth and been wanton."—*James.*

"Cost 700,000.

"Enormous Expenditure Caused by the Ducal Wedding. Good Sized Fortune Paid Out."

—Note in *Daily Press, Nov., 1894.*

"Gave a Great Feast.

"John Wannamaker's Son Gorged the Parisian Swells. It is said the Spread Cost a Cool $20,000. When the Good Things Were Consumed Costly Souvenirs Were Distributed."

—*New York Sun, July 8, 1895.*

"Diamonds in Cake!

"Thousands Spent at Swell Suppers."

—*San Francisco Examiner.*

"Belles in Brave Attire.

"*Many Swell Women Will Pay* $13,000 *or More for Their Horse Show Costumes.*

"As the National Horse Show sets the fashion in frocks as well as in women and horses, it will be a matter of no small interest to learn what this fall opening in milinery and gowns costs the individual members of the swell set.

"It is well to bear in mind the duration of the show—six days, or, rather, six mornings, six

afternoons and six evenings. This means eighteen distinct toilets for the ultra-fashionable beauty.

"The prevalent idea that the swell set is not in evidence at the Horse Show in the morning is a mistaken one. The women who love horses and who have entered their pet steeds are pretty sure to drop in between 11 and 1, invariably dressed in a tailor made frock, simple and modest in style, perfect in fit—the sort of a gown that a man would say cost $25 and a woman would know cost $250.

"And it is six of these which furnish the first item of the dressmaker's bill—$1500.

"The morning hats, too, of my lady of fashion are plain and small. A dashing turban this autumn has the preference. And if she is very economical and orders but three she has spent $100 more.

"Then there are her boots, her gloves, her veils, neck gear and other accessories of her morning costumes, which will mean another hundred before she has begun to plan for the real outlay in gorgeous apparel.

"The six elaborate afternoon gowns which are on exhibition usually between 4 and 6 P. M. are of the nature of dressy visiting toilets. Dark, rich velvets, expensive furs and priceless laces are introduced into these confections. The motto of

the fashionable modiste in this instance is onward and upward. The sum of $500 is a modest price for one of these magnificent gowns, and that was the exact price paid for the dress in which the Duchess of Marlborough made her *debut* at the Horse Show last year. Thus $3000 is conceded to be an economical expenditure in this direction.

"Again shoes, gloves and even flowers are to be considered.

"Picture hats of mammoth proportions, whereon a fortune in plumes is displayed, go to swell the account, and it needs considerable ingenuity to keep down the figure to $500.

"It is, however, in her evening dress that the Horse Show belle forever lays low the old maxim about unadorned beauty. The chances are that at least three of the evening gowns will be imported. This means a cost of from $1000 to $1500 each—$3500 total.

"After the bill for these robes of state has been duly examined the chances are that the remaining necessary three will be ordered on this side of the pond and will not cost to exceed $400.

"Tiny bonnets for each costume, of rare lace, jewels and birds, can easily add $250 to the milliner's bill and joy, while dainty gloves in evening shades, fine shoes and costly wraps can increase this very swell account to at least $500 additional.

"And the end is not yet. There is still the innumerable host of dainty accessories that give the finishing touch to the toilet. 'Trifles' men call them until the bills come in. Chatelaines, in which sporting emblems, horseshoes, crops, etc., predominate; hat-pins, lockets, brooches, stick-pins, and even garter buckles are especially designed for the Horse Show beauty, and can cost from $100 to $1000, or ten times as much as her fancy dictates.

"The magnificent fur cloak or wrap which is worn from the carriage to the box must not be forgotten. If it is of rare fur and expressly ordered for the occasion, at least $2000 accrues to the fortunate furrier. Mrs. George Gould paid $6000 for her sable opera cloak.

"Reviewing this itemized bill, a Horse Show belle, at a modest calculation, represents about $13,000 worth of feminine fal-lals."—*New York Journal, Nov., 1896.*

The theory that the luxury of the rich finds useful employment for the poor is false. There is no useful work in making useless things. Instead of the expenditures of the rich conferring upon the poor the two great blessings of work and wages, it can be demonstrated that time and money squandered in lavish luxury in the end proves injurious to the workman. Concentrated wealth

lowers wages, and useful employments create a demand for workers.

> The soil does not depend upon the fruit,
> But the fruits depend upon the soil:
> The poor should not depend upon the rich,
> But the rich upon those who toil.

"*Go to now, ye rich men, weep and howl.*"—*James.*

"The forces of evil seem to be active at this time throughout the world. The most destructive devices known to science are called into exercise by individuals and societies in Russia, Germany, France, England, Ireland, and, to some extent, in America. There is prevalent a feeling of alarm, and a sense of insecurity to persons and property. . . . There are many evidences of a general demand of the poor everywhere, for relief from the hard conditions with which they are surrounded."—*The Day Star.*

"It is said that a notorious millionaire, when asked why he did not build a palatial mansion such as Vanderbilt's, said: 'I don't want a house that will be so easily found when the hungry fellows break loose.' . . . As certain as the earth continues, and things go on as they have for twenty years, the 'hungry fellows will break loose.' Nothing hastens it like men of vast wealth, who buy up

Legislatures, disregard private rights, live in luxury, and say, 'What are you going to do about it?' He who looks ahead and sees no breakers, is either blind or has some glass that those who judge the future by the past cannot get access to."—*Christian Advocate.*

Another writer says:

"England itself is a land of millionaires and paupers. But at length the workers are becoming restive, as they look on from their misery, and see luxurious idleness squandering so much of this world's wealth which it has never earned."—*Independent.*

"We have seen what implacable hatred, what savage fury, what frenzied rage is concealed under the mask of the imposter called the Commune. Yes, we have indeed got into the torrent, a torrent of blood and flames; but we can still stand upright and await the march of the avenging law."—*Weekly Scotchman.*

"Bismark's assertion, that the social problem troubles him more than the political situation, shows that the upheaving and revolutionary movements among the laboring classes of Europe, are exciting the attention of every keen observer."—*The Review.*

"The laboring classes are tired of monopolizing the toil and hardship of life, while others have

more than is required, even for their luxury. Angry workmen are continually meeting and discussing the overthrow of society as it is now constituted, and the repudiation of Christianity. Both systems are in Europe identified in their minds with the oppression and misery they endure." —*M. D. Conway, London.*

That the United States is confronted with the perils of Anarchism the following clipping from the San Francisco *Examiner*, of 1893 will prove. It says under the flaming headlines:

"Idle Workmen

"March Beneath the Dark-hued Flag and Anarchists Shout for the Red.

"NEW YORK, Aug. 21.—Emma Goldman returned from Newark this afternoon in time to make a rabid speech at a meeting of Anarchists on the East Side. . . . About 3000 men listened and cheered her. . . . Speeches were made from the trucks as well as from the central platform. When Emma Goldman was introduced there was tremendous cheering and the speakers on the trucks were deserted while she spoke.

"'I would first like to appeal in English to the American workingmen,' she said. 'If Jefferson and Paine, who fought for freedom; if Wendell

Phillips and John Brown were here to see your misery, they would be ashamed of their country. You have senators and congressmen who live in luxury while you have nothing to eat. Their children live in grand style. Their wives and mistresses wear silks and diamonds. You have thought that the liberty of America gives you freedom and bread. Now you know how much mistaken you have been.'

"WORSE THAN SLAVES, SHE THINKS.

"'You are not free citizens. You are worse than black slaves. Americans, if you really want to be free citizens, take your rights into your own hands. Go and fight with your brothers, no matter if they are foreigners. You are starving as well as they. Do not be prejudiced against these poor people who have come to this country. They are not responsible for the prevailing conditions. The capitalist class is responsible. The capitalist system is near its ruin.

"'Unite and go from street to street. Go among the capitalist and rich people and ask for bread, and if they do not give it to you peacefully then take it by force. Do as the North did against the South. You will find your John Brown and Wendell Phillips as the North did. If you do not get bread and freedom peacefully take it by force.'

"SHE WOULD HAVE THEM FIGHT.

"'As long as you are slaves with nothing to eat; as long as you are dragged down you cannot be human beings respected by any nation. Unite with others. Go out in the street and fight for your bread, and take it if they will not give it to you.'

"Continuing in German, Miss Goldman said, 'Do not be afraid of the clubs of the police. The advice the Anarchists have given you is good. What they told you a few years ago would happen is now taking place. Do not be afraid of such creatures as the Pinkertons, the police and reporters. They are all blood-suckers.' (Cheers.)

"'You have as much right to arm yourselves as the police. (Cheers.) You have as much right to use arms as the police. (Cheers.) And we know where to get the weapons, you know, and what will the fat policemen do then? (Tremendous cheering.) Long live Anarchy! hurrah for the revolution.' (Cheers.)

"Miss Goldman remained on the platform until the close of the meeting. She chatted with Pauline Seger and looked askance at detectives. Dr. Theodore R. Kinget, a friend of George Francis Train, denounced the government for selling thousands of acres of the best soil in America to Eng-

lish and French capitalists. 'The soil belongs to you,' he said. 'It is because you are landless that you are out of employment. I would be your worst enemy if I incited you to riot, because you would go against men equipped with cannon and rifles and bayonets, while you would only have sticks and stones. But arouse public opinion and by and by nothing will resist your appeal to have those lands opened to you.

"'Anarchism only means that you should have an honest livelihood. Anarchy is a science. If the time comes we will be ready to go to war for you all as the North did against the South for the black man.'

"TIMMERMAN OBJECTS TO CAPITALISTS.

"Alexander Timmerman said capitalists were worse than murderers. Benjamin Rosenthal said capitalists would rather allow laborers to starve than lose a cent.

"Arthur Morton read a poem calling on workingmen to strike under the red flag for the freedom of the world. Alexander Hershdorfer complained that millionaires sent their daughters abroad to marry titled Europeans, while the wives and daughters of hungry laborers were selling their bodies and souls for bread. Michael Lovine said capital had all the riches that should belong to

the laborer, and urged the audience not to be afraid of the police."

"The desperate in purpose are leading the desperate in condition, and when combined they are fearful; and if a divorce is not obtained between honest need and organized conspiracy, and the former relieved soon, and the latter stamped out, we may have a fearful crisis, to meet perhaps in blood. There is no time for trifling. The extremes of need and diabolism are making a junction, and like two charged clouds, when brought in contact, a tempest will ensue.

"In the cities, where Communism is now growing so rapidly, untold and indescribable sufferings exist among those who would toil if they had any opportunity. We are not guessing at this state of things. As pastors, we know it, until our hearts feel at times as if they were leaden, over the greatness of their privations, and our utter impotence to help. It is said that in the last stages of hunger, the stomach itself begins a kind of self digestion, and then the victims see phantoms of devils. And if this starving process goes on much longer, men who, with the most ordinary provisions for sustenance are peaceful and well-disposed members of society, will not only see phantoms of devils, but will make society see them before long." —*Presbyterian.*

The following from the pen of Gen. J. B. Weaver, once presidential candidate for the People's party, illustrates the attitude of Labor in its strife with Capital. In an article, under the caption, "The Threefold Contention of Industry," he says:

"There are three fundamental questions pressing for solution in America. Indeed, they to-day challenge the attention of the whole civilized world. They are distinct and yet cognate, segregated though inseparable, and seem destined to advance *pari passu*, and to conquer together. United they form the triple issue of organized Labor, which for magnitude and importance has never been equalled since man became the subject of civil government. They are the wheat which has been winnowed from the chaff on the threshing-floor of the century.

"The patient, long-suffering people are at last aroused, and there is hurrying to and fro. They seem to have received marching orders from some mysterious source, and are moving out against the strongholds of oppression on three distinct lines of attack, but within supporting distance of each other. It is evident that a general engagement is but a short march ahead.

"One army corps proposes to give battle for our firesides; for a foothold and for standing room

upon the earth. It has inscribed upon its banner, 'This planet is the common inheritance of all the people! All men have a natural right to a portion of the soil! Down with monopoly and speculation in land!'

"The second is marching to deliver those who sit in darkness—the needy who cry, the poor also, and him that hath no helper. They seek to open wide the door of opportunity, and to throw back the iron gates which shut out from the bounties of nature the miserably clad, wretchedly housed, shivering, haggard, care-worn victims of adversity and slaves of debt. Upon its guidon is the tracing of a whip of cords upraised by the hand of justice above the heads of the money-changers. The legend underneath reads, 'Money is the creature of human law! We will issue it for ourselves! Down with usury! Liberty for the captives!'

"The third is leading an attack to get possession of the highways and lines of communication which have been wrenched from the people, and which connect cities, distant communities and states with their base supplies. The corps has inscribed upon its flag the battle cry, 'Restoration of the public highways! They belong to the people, and shall not be controlled by private speculators!'"

What shall be the outcome? Shall it be a

repetition of the French Revolution? Who can tell? Political sagacity can predict, and microscopic wisdom detect causes that may lead to certain results, but what the future will bring forth is still shrouded in mystery. Some predict "an immense revolution, which shall renew the political and religious world." Others say, "By peaceful means all the present troubles will be settled and human affairs readjusted."

But if history repeats itself the prospect is not flattering. In the last quarter of the eighteenth century a howling, surging mob of gaunt and famine-stricken Parisians rushed through the streets of Paris, hurling anathemas on the head of the Minister of Agriculture, and muttering curses on the aristocrats who rolled by in their gorgeous equipages. The corn supply had failed and the poor laboring class were the first to suffer. They were ground to the earth by dire necessity. They sent deputations to the king to pray for relief from the gnawing pangs of hunger. France was in the throes of a financial storm. The corrupt nobility were steering the ship of state toward the rock of ruin. The rich did but little to relieve the famine and the moans of the hungry ones broke out in a sullen roar that boded ill to the rulers of the land. The echo of that cry was borne to the ears of the beautiful wife of Louis XVI., Marie Antoinette, in

her palace at Versailles. When she heard the threatening voices of her angry subjects she asked what they wanted.

Her courtiers replied: "They are crying for bread which they cannot get."

"If they cannot buy bread, why do they not buy cake — it is cheap enough," said the queen.

The answer was carried to the mob, and a shout of derision rent the air. The mutterings against the rich while the poor were starving swelled in volume. Some one raised the cry, "Down with the baker and the baker's wife," and the Parisians, hungry as they were, caught the significance of the nicknames. This was the first deadly thunderbolt hurled at the monarchy. The king and queen were known to the hungry hordes as the baker and the baker's wife, and the unfortunate answer of the queen when her subjects were starving was remembered and revenged by sword and guillotine.

A little over a century has passed and again a cry is raised. This time it is world-wide. And in favored America we behold immense throngs of idle, starving men thronging the National Capitol to petition for relief. These gangs of ragged, hungry, desperate men, demanding work and bread are a cause of alarm. The discontented classes are banding together to demand justice.

The consolidation of the unemployed into nomadic bands is an alarming spectacle. The laboring class outnumbers the capitalistic class, hence could be masters of the situation if they were to unite for revolutionary purposes.

Here is a suggestive paragraph from a recent editorial in *The Christian Inquirer*, that seems like an echo of God's prophetic word:

"The Anarchist is a product of conditions. He is an offspring of the slums. Wickedness and poverty are his foster parents. In Europe, some decades ago, he was a beast of burden. Ignorant that he was a man, he did not rebel at the brute's life and the brute's treatment. But he has found out gradually that he is better than a horse, albeit without the horse's docility, and in his new liberty he kicks, horse-like, careless if he kicks the stall to pieces. A little education and a glimmering sense of power have shone in upon the masses of urban wretchedness as sunbeams on nests of snakes, and reptiles raise their heads and hiss. Anarchism is ignorance in the hissing period. Europe is at the opening of a new political renaissance. Democratic ideas have crept into the lowest lairs. The classes who have been wronged for centuries, as they find out the wrongs that have been done them and those which they still suffer, clamor for revenge. They have learned that the means of supplying the lux-

uries, vices and extravagances of the favored have been rung from their veins. The next thought is of reprisal. In seeking this — revenge and reprisal — some of them are, for the time, indifferent to means and consequences. Like the madman who steps aboard the locomotive and throws wide the throttle, they would rush to destruction for the fiendish satisfaction of dragging the train and its occupants after them."

But while statesmen are baffled, politicians perplexed, capitalists troubled, and merchants restless, the student of the "Sure Word of Prophecy" turns to its heaven-inspired pages and learns therefrom what shall be hereafter. Through its telescopic lens he beholds — beyond earth's scenes of strife and blood, and man's misrule — a kingdom of righteousness and peace; where a king shall reign in righteousness and princes execute judgment and justice in the earth. What our world needs is *restitution* — not that brought about by political revolution, but by the establishment of the kingdom of God on the earth. The only light on this world-wide problem comes from the *lamp of prophecy*. In its light may we see light!

Judged from a human standpoint the prospect is dark — it looks like war, universal war. But the prophetic student climbs up the steeps of Revelation, up above the dark war clouds, and

sees beyond earth's scenes of strife and blood the restitution of all things which were foretold by God's ancient prophets—the advent of Christ in glory, the overthrow of wickedness, the earth made new, the kingdom of God established, and righteousness, justice, equity, truth and peace as eternal inhabitants of that bright realm. And with exultant heart he cries out: "Come, Lord Jesus! and come quickly."

CONCLUDING REMARKS.

1. It is not rational optimism, but blind folly to insist that what is is right, and to shut the eyes to evidences of peril. It is not pessimism, but clear vision and true courage to point out the dangerous tendencies of our times. Open danger is better than false security. The oligarchy of wealth is a serious menace to a nation's welfare. It is rank folly to shut your eyes to the warnings of history, and the signs of the times.

I am no advocate of war and bloodshed, but a delineator of current facts. The facts exist: I call attention to them. I raise the danger signal, but am not therefore an Anarchial agitator.

For the cause of down-trodden humanity I plead, as did Christ of old.

2. The education of the masses and the cultivation of the fine arts will not redeem humanity,

nor secure justice in the government. Egypt, Babylon and Greece, all were highly cultured, but the same inequalities existed there. Greece reached the highest degree of culture of ancient civilization: from her we borrow in art and architecture to-day, but she went down because of her lavish luxury and social inequality.

Men will acknowledge that they do not live up to the amount of their knowledge—that they do not live up to their conscience. The current of the human will runs in the opposite direction. Man cannot transform his own nature. It is the testimony of history and individual experience that it requires divine aid to rise out of the natural into the spiritual sphere of life. One species does not produce another. Like begets like. Love only can beget love. Knowledge enables us to see our duty, but it cannot give us power to perform it. Men require strength to do what they know to be right. Secular strength cannot beget spiritual life.

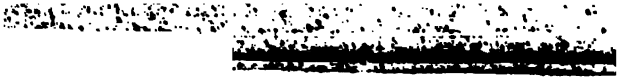
It requires a struggle against the inertive and selfish propensities of our earthly nature to conform to the divine type of the spiritual character as revealed in Christ. Therefore, humanity unaided will never realize its Utopian dream of social perfection. The divine remedy can alone cure the disease.

3. Political law cannot cement men in ties of

brotherhood, nor inspire benevolence in human hearts. Man's rule has been an era of misrule from the first. Law never begets love. Compulsory obedience creates hatred. The man who is conquered by force will remain an enemy; the man who is conquered by love will be a friend. Politicians admit that a change of systems does not remove the evil. We assert that corrupt politicians will never give us a pure government; and that we will never have pure politics until men are morally pure. If political law could save a nation, Rome ought never to have gone down. But despite her wise laws she perished because of moral corruption. As the only sure remedy has been repudiated by the masses we need not expect to see all men practising the Golden Rule because the law says they must. In this age of lawlessness, such laws could not be enforced.

4. Brute force cannot reform men. One outrage cannot reform another outrage. Physical force can never give a man real power over his fellows. No method of reform that depends upon the superior strength of one class over another, and does not change the hearts of men, has any element of durability in it. The transmutation from selfishness to love, as the ruling factor of life, will never be brought about by dynamite and bullets. Like Samson, they would perish with

their enemies who would pull down the temple of government with the strong arm of Anarchy. A reign of Anarchy would be the death blow to justice and peace.

The only hope for our world is the coming of Jesus, and the establishment of his kingdom. Just when the cry for retribution is heard, James tells us that "The coming of the Lord draweth nigh."

5. The duty of the Christian in this present crisis is to imitate his great example — Jesus. He is not to begrudge the rich their wealth. James says, "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door" (chap. 5 : 9). Just when the cry is raised, "Let us plunder the wealthy to relieve our distress!" the saint is warned not to possess that spirit of grudgery. The Judge who will settle the question is just at hand. When he passes judgment on it, it will be rightly adjudged. When that day arrives may both the reader and the writer of this book be counted worthy to enter the eternal kingdom of God.